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[ONE PENNY.]

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## NOTES OF THE WEEK.

MR. LESLIE BROOKE's portrait of Professor Upton is to be presented at Manchester College, Oxford, at 5 o'clock on Monday, accompanied by an address from his old friends and pupils who have joined in this tribute. A photograph of the portrait may be had from Mr. W. E. Gray, of 92, Queen's-road, Bayswater, W., for 2s., or by post 2s. 6d.

It is a great pleasure to record that the University of Glasgow has presented the honorary degree of Doctor of Divinity to Dr. J. Estlin Carpenter, Principal of Manchester College, Oxford. A hundred and two years ago his grandfather, Dr. Lant Carpenter, received the degree of LL.D. from the same University.

OUR readers will remember the interesting visit to Germany paid last spring by the Rev. Gertrud von Petzold, of Leicester, which she described in the *INQUIRER* of June 22—how she lectured and preached in Berlin, and attended the Conference of the "Freunde der Christlichen Welt" on the way home. Miss von Petzold is about to renew this interesting experiment, having been invited by the Liberal Religious Union of the Rhine Provinces to lecture at Dortmund on "The Necessity of Freedom in the German Church," and also to preach in one of the Bremen churches, a thing unprecedented, we believe, in the Lutheran Church. Having accepted these invitations, Miss von Petzold is arranging on her own account to conduct some services in Berlin, and to lecture in Hamburg and Stettin. This

further missionary effort will be at her own risk, and friends who are interested in such work will be glad, we are sure, to furnish the necessary support to cover expenses. Miss von Petzold leaves on the 24th inst., and proposes to be away for seven weeks.

M. PAUL SABATIER gave his third and concluding lecture on Modernism at the Passmore Edwards Settlement on Tuesday afternoon, and there was again a large attendance. He dealt at the outset with the true nature of authority in the Church, and showed how the Pope had alienated the best sympathies of the Church by his irreconcilable attitude towards the widespread Modernist movement. Pius X. was no more the Church than Louis XIV. was the State, or M. Clemenceau was France. The Modernists were not against authority, but they sought it in a wider, more spiritual interpretation of the whole life of the Church, not simply in the exclusively Italian Administration of the Church. They recognised the Divine significance of the unfolding religious life of the world from paganism to the early religion of Israel, to the prophets and seers, who prepared the way for him who said, "I came not to destroy but to fulfil." And M. Sabatier quoted another pregnant saying of Christ, "The Sabbath was made for man, not man for the Sabbath," from which he passed to the further affirmation: "The Church was made for man, and not man for the Church." Modernism, he said in conclusion, was a great reconciler. It was as sure of the future, as the rising sap in the trees was sure of the coming spring.

THE Rev. A. L. Lilley, Vicar of St. Mary's, Paddington-green, again presided, and at the conclusion of the lecture expressed their warm gratitude to M. Sabatier. It was very fitting, he said, that these lectures should be given on the Jowett foundation. Since the establishment of the Jowett lectureship on 1898, their lecturers had been Drs. R. H. Charles, Adam Smith, Percy Gardner, and Estlin Carpenter (of whom he spoke as one of the most brilliant and scholarly lecturers and popularisers of Biblical knowledge in the country). M. Sabatier had sustained and increased the honours which those others had conferred on the lectureship, and they were very grateful to him. The chairman also announced that next year's Jowett lecturer would be Professor Inge, of Cambridge, who would give a course of ten lectures on "Belief in Immortality." They would

be evening lectures, freely open to the public.

THE Archbishop of Canterbury has published a long letter to Mr. McKenna on the Education Bill. In the Archbishop's opinion the objections to the Bill in its present form are "insuperable," but we notice with pleasure the very different tone employed by him from that of the Bishop of Manchester, who has assailed the new proposals with unmeasured abuse. The Archbishop naturally argues the case from the side of Churchmen; a little more of the gifts of grace might have enabled him to consider that at least half the nation is beyond even nominal attachment to the Church. The national reply to sectarian pleas, however mildly advanced, can only take one ground: publicly maintained institutions ought to be publicly managed, and to be free from theological tests. Mr. McKenna has, indeed, in the hope of agreement departed far from a rigid application of this principle; but such claims as the Archbishop puts forward cannot be conceded.

If anything good can come out of rowdyism and vulgar threatening there should be a drawing together just now among all decent people. The Bishops of London and Birmingham, in particular, have been assailed by champions of the liquor trade in terms which must surely defeat their own object. Do the men who threaten to withhold financial aid from churches and charities if the clergy support the Licensing Bill really think that any self-respecting Christian is going to be frightened from his duty by such tactics? The bluster and noise stirred up among public-house frequenters by the baser sort may have a certain political use, for the vote even of a votary of "Beer, glorious beer!" is still a vote. But if all this violence and passion does not move sober-minded persons throughout the community to consider very seriously the moral effect of such a stratum of society, and the best way to elevate it, we shall be much mistaken. Perhaps, after all, this is the one way open at present for an escape of all truly religious men from the prejudices that too often prevent their hearty fellowship and co-operation.

WE hope the National Unitarian Temperance Association, with the Earl of Carlisle at its head, will prove itself equal to its imperative duties at this time. No one can fail to see that the "trade" will put forth every effort possible to



defeat the Bill. Nothing but the most strenuous and sustained effort on the other side will be adequate to the needs of the occasion. It is not only advisable to appeal to members of Parliament to support the measure; the people at large have to be instructed as to what the measure really proposes, and the crying need for such a measure must be kept prominently in view. Even the Majority Report of the Royal Commission, including most zealous friends of the "trade," expressed the opinion that the evils of intemperance were enormous, and that they should be stemmed even at a great sacrifice. Of course, those whose money is unfortunately involved in this business will recoil from any sacrifice of their interests; but a nation's interests are surely paramount, after all.

THE *Christian Commonwealth*, in an outspoken leading article entitled "Reflections and Anticipations," delivers some seasonable admonitions to the National Council of Evangelical Free Churches. In the first place it complains of its too pronounced alliance with official Liberalism. It declares that it is fast becoming, if it has not already become, a political caucus—a development which may be its undoing. It fears that, instead of maintaining an attitude of fearless independence, it is fast becoming the instrument of party wire-pullers. It is ceasing to appeal to the popular imagination, adopts weak compromises when it should take heroic measures, and generally does not know its own strength. In the second place, it is unduly restricted in its social sympathies, and mistrusts the great democratic movements of the times, movements with which many of the younger Free Churchmen, ministerial and lay, are in active sympathy. And then, in the third place, the Council is pronouncedly biased in its theology. The omission from its platforms of men of the advanced school is too general and marked to be the result of mere accident. If the Council is to be truly national and to retain the loyalty of its diverse constituents, it must show more elasticity, courage, and sympathy, and a wider range of vision than it has shown of late.

MR. LLOYD GEORGE, who is probably little concerned with the theological or social side of the Free Church Council, gave it his unqualified blessing in his notable speech at Southport. He regarded it as one of the most remarkable institutions which had come into existence in recent years, and expected it to tell a great tale in the twentieth century. He congratulated the Council on its attitude towards the Education Bill. He repudiated the idea that rate-paid schools were Nonconformist schools; they were absolutely free and equal, whereas the denominational schools imposed tests. Referring to the Licensing Bill, he said that, if it did not pass, the country would be under the dominion of the drink traffic for a generation. "It is a fight," he said, "between the moral forces of this country and powerful syndicates, and everything will depend on the Churches—the Free Churches and the Anglican Churches. Trembling politicians should take heart and courage.

When the conscience of the nation is aroused, it is more than a match for vested wrong."

ANOTHER notable utterance at the Southport meetings was that of Mr. W. H. Massingham on "Present-day Journalism." He deplored the cheap, sensational, irresponsible journalism which, unfortunately for England, has grown so popular in recent years. This kind of journalism, said Mr. Massingham, plays on the three great appetites of the British public—the appetite for hearing about sensational crime, the appetite for sport, and the appetite for gambling. He severely deprecated the exploitation of ex-criminals for newspaper purposes, and the fostering of the gambling mania by limerick and other lotteries. The Yellow Press did not attempt to educate the people: it studied what they wanted, what they would pay for, and pay for in the largest numbers. It flattered and cajoled, said the easy and witty thing, and left the weightier matters as too burdensome for thought. He recalled the days when, as Sir John Robinson, late editor of the *Daily News*, had told him, papers took up unpopular causes, such as the advocacy of anti-slavery, and suffered severely in circulation in consequence, yet dauntlessly kept their flag flying, even though to stick to principle meant to court disaster. Mr. Massingham appealed to Free Churchmen to help so to form public opinion that these debased newspapers should cease to be demanded.

"PERHAPS the child's greatest enemy is the adult, and if not the most dangerous form of adult, certainly the most tiresome, is the adult who will insist on pointing the moral of his stories." So a reviewer in a recent number of *The School World*, began a notice of various text books of moral and religious instruction, and having referred to some of their good and bad points, he continued:—"What these incurable adults are in danger of forgetting is that moral goodness is not so much taught by moralising as caught by contagion; moral education is not so much preaching morals at children as living morals with them. Goodness cannot be plastered on in patches, or applied in spots like a poultice. Telling is not teaching. The moral instructionist has no faith in anybody but himself; unless he points the moral, he doesn't believe there is any moral effect. The teacher, on the other hand, trusts the child to form its own conclusions; he has the quiet faith of the husbandman who is content to await the result of slow, inward, and unseen growth. The best teacher is the teacher who holds up the picture and lets the image do its own work in the inner being, who refuses to rob the child of his own original view of things, and has faith that the child's heart-need, as Froebel called it, will find its own best nutriment. All story is moral; every child that hears a story has its own moral thought on the subject; to force our adult views upon it only confuses and retards the growth of its own mind."

MR. EDWARD PARRY, J.P., of Kidderminster, formerly from 1855 for 15 years minister of the New Meeting, and since

1870 founder and editor of the *Kidderminster Shuttle*, celebrated his eightieth birthday on Saturday, February 29, and the *Shuttle* of last Saturday tells of the very gratifying celebrations and tributes by which the occasion was marked. There was a dinner on the birthday, given by the staff of the paper, at which the Mayor and other representative men were present, and paid warm tributes to the public services rendered by Mr. Parry, both as a journalist and as a member of the old School Board and of the Town Council; and on the following Monday evening there was a reception at the house of Mr. W. Adam, J.P., when a presentation was made to Mr. Parry, and he responded in a speech full of interesting reminiscences. Friends should by all means procure the *Shuttle* of March 7, and read the whole account.

THE Rev. Benjamin Waugh, who passed away on Wednesday evening at the age of sixty-nine, had been for some time in failing health, and was withdrawn from active life. A native of Skipton in Yorkshire, he was for more than twenty years a Congregational minister, but gradually came to devote his whole time to the cause of the children of this country, as founder and director of the National Society for the Prevention of Cruelty to Children. That was his great work.

#### "A FEW MORE BOOKS."

THE KYRLE SOCIETY.

2, Manchester-street, London, W.

SIR,—We ask your kind permission to make our annual appeal for literature, of which we stand urgently in need. Numerous applications are received for books and magazines for boys' and girls' clubs, parish and village libraries, hospitals, and workhouses, and many other institutions where pleasant reading does much to brighten the lives of the poor. Even in towns public libraries do not entirely meet the wants of those for whom the society caters, while in country places they are practically non-existent.

We will gladly forward a collecting basket, by carrier, to any intending donor within the Metropolitan area. The trouble of packing and sending books is thus greatly diminished.

We should be much indebted to donors if they would kindly pay the carriage when sending parcels to us, the cost to them singly would be very small, while the aggregate cost to the society is a heavy charge on its resources.

MONKSWELL.

#### SPRING.

SPRING in the tender blue of sunlit skies,  
In cloudy gold of catkins waving free,  
In tiniest dot of green on stem and tree,  
And twittering bird that gaily builds and flies.

Spring in the soul that path of pain has trod,  
That trusts the winter's doubt and gloom are past,  
That sees all binding fetters breaking fast,  
And turns in gratitude towards its God.

F. LAWFORD.



## IN THE CROW'S NEST.

It is Monday, the second of March. Our garden fence has disappeared in snow, and the air is full of dancing flakes, through which we can dimly see the laden woods climbing up into the snow-clouds. And yet, if you cuddle up close to the great stove and shut your eyes, it were an easy leap to the green alp, circled with July Alpenrosen, so sweet and ceaseless is the tinkling of cow-bells.

A week or so ago I was sought out by the two head boys of Fuldera. "Signur Reverénd', the Calends of March fall this year on the Lord's day. When may we celebrate them?" And I, being duly advised of the matter, replied "Naturally on Monday." Soon after these came two smiling girls—one of them the same gracious shape which had guided me, on my first arrival, to the Church-president's house—"Signur Reverénd', may we have a ball? And please, may we have it on Saturday night, because there is no school on Sunday?" Permission accorded, they drop the suppliant and assume the hostess in a twinkling. "Will the Duonna Plavnessa (to wit, the parsoness) be good enough to come?" And yet again, last Thursday, at Cierfs, after confirmation class, two girls sought an audience. "Signur Reverénd', may we go to the theatre?" For there is "theatre" in the inn at Cierfs on Saturday and Sunday. You see what a gay time we are in for! Even that is not all. They are having theatre at Münster on Sunday and Tuesday, and two Sundays ago we had a lecture on Romanish literature, with a bit of theatre after it, at St. Maria. Moreover, there has been a teacher of clear-starching and dry-cleaning for three weeks in our parish room. Fortunately we are a solid set of folk, not easily unhinged by frivolities.

None of our young people would dream of going to a play, a dance, or anything of the kind without leave from the Pfarrer. (Their separate discretion in such things begins when they are confirmed. Then it is also that the girls put up their hair. I will tell you about my confirmation classes another time.) The most daring request I have received came from two very nice and good girls, thirteen years old, who could hardly put it into words, for fear of being refused, and when I assented made the house warm with their radiant gratitude. "Signur Reverénd', may we go masquing to-night?" It is a custom among the youth at this time of year to mask and disguise themselves, and come round at night from house to house. If you offer them money, they accept it, and apply it to some common fund or other. We have been favoured with several visitors of the kind, some of them stupid enough, others full of clever pantomime. Not once have we recognised the performers, nor should we have recognised my two schoolgirls if we had not known about them beforehand. One of them, whose mother was with us when they called, made a charming lad; the other is so pretty that it seemed an outrage to cover her face with cardboard. (Her mother it was—the wife of the Church-president—that dressed the couple. I should never have thought it of her, if I had not positive evidence). As they danced together music

sounded, and we have no notion how it was made.

So on Saturday, February 29, our girls gave a leap-year ball. They invited all the boys, and raised a levy equally on themselves and their guests, which I call a very practical proceeding. The parish lent them its room, and their fund went to import a musician with a harmonica from Münster, and to provide chocolate for supper. They brought the other things (rye-loaves, butter and fruit jelly) from their own homes. Every Jack and Jill of Fuldera, except the new baby and its parents, come in to line the walls; in one or two dances, mid-way through the evening, bigger people took part, and elder sisters acted as waitresses at supper; but the whole direction of affairs was left to the two head schoolgirls who had asked leave to hold the dance.

You would have been astounded at the twinkling grace with which the feet of these Latin peasants tripped it over the fine boards. Hardly a child, down to the tiniest, but had some sense and habit of dancing. As for the youths and maidens, it was a delight to watch them, so light and sure was "the splendour and speed of their feet." Suddenly there was a little vortex in the knot of elders by the door, and in broke a pair of masquers. I *do* know who these were, and who dressed them. One of them spends the day in baking, sweeping, carrying water from the fountain, milking and so forth; the other has become expert in the clear-starching school; for grace and fire I never saw such dancing as theirs. They can sing, too, and do sing in our choir o' Sundays. When Gamaliel was here he attended service both at Lü and Fuldera. You should ask him what he thought of our singing.

I ought, by rights, to have preached in Lü, as well as in Cierfs, yesterday, but the new snow was too deep. The only time when I attempted such a feat in such weather the Cierfs congregation had dispersed before I arrived. So I took a sledge, and held service—by way of a pleasant change, in German—at Cierfs and Fuldera. From one till three I was talking Romanish with my confirmation class, so that I could not go to the afternoon performance, but I was driven up the valley, just as evening closed into night, for the last presentation of all.

Those who have never glided over snow through pine forests in Alpine twilight have still a joy to live for. How the one mood persists, a solemn, grand austerity, like an organ bass; how the changes of sky, rock, fell, wood and torrent weave their eternal variety of descant above it! A great wind has swept a nook of heaven, and big pale stars are being born. The spruce-pines and arves stand like columns under their snow burden, but the testy larches are for ever tossing theirs from their shapely shoulders, till the snow beneath them is pitted like a Gruyère cheese. The larch is an invader that in recent years has driven great wedges into our evergreen woods. At first it is not unpleasant, when the winter trees are clear of snow, to see a splash of brown amid the sombre green of the lower hill side; but when the newcomers have chased the older population quite away, and daubed whole slopes with their rusty

shade, it is not so well. Still, they make up for all in the short season between snows. Late in May they begin to flush with such a green as our forests never saw until they came, and they carry the spirit of spring undaunted through September, and yield only to the soft spell of the Schnegeist.

"Froher Sinn bei Leid und Schmerz, Mutig vorwärts-schauen (Rauchen Verboten)." Such is the animating inscription above the little drop scene, which displays Cierfs to its own inhabitants. What the woe and pain may be, to the end of which we must look courageously forward, is not specified, unless the words in parenthesis are intended as a gloss. If the players are alluding to their own performance, and bidding us pluck up heart for the curtain will fall at last, they do themselves injustice. It is not so bad as that.

Just forty-three weeks since I saw this drop-scene before, on the night of my call to these parishes. Then I knew not a soul in the place. Now I know them all. I have baptised the scene-painter's baby. Those women in black—I buried their lost one. I have married the sister of that young man almost in the far corner, who looks as if he might be calling on me for a like service before long. (The person quite in the corner is not a young man.) You see that weather-beaten veteran standing at the back? Long ago, in the age of muzzle-loaders, he shot in the Scarltal those two bears which are now in the Chur Museum and figure so prominently on its picture postcards. Luckily, he hit the old one with his first shot, or it had gone ill with him. Bears were seen in our neighbourhood three years ago; but they are wandering beasts, and have not visited us since then.

We had a little play in two acts, concerning three tailors who loved a lass, and she went and married the miller; a dumb-show of a faithful clear-starcher (you see how we harp on that string!) who stuck to her porter and punished the naughty sergeant and the naughty student; and an operetta, of how another student saved himself, by sham spooks, from the persecutions of a police constable and a night watchman. They were all quite decently played. One of the tailors, who was also the clear-starcher's porter, and, when I was here in May, a barber, is clearly a genius. He makes his points, invents business, carries himself, and speaks his lines without the least intrusion on any other person's ground, but with invariable success and distinction. He is the son of the head of the Cantonal arsenal, who was at Celerina during the disturbances, recognised me on his annual visit to Cierfs, and presented me with a whole set of the proceedings of the Rhaeto-Romanish Society—a very worthy present. The three operatic artists are members of the Fuldera choir. One of them, a débutant, the son of the bear hunter, is our choirmaster. He played like an old hand, and sang his best. The scenery is removed and the room cleared for a ball, which will last all night; but my friend with the sledge kindly sends his Knecht back with me at the end of the show. The horse sped so eagerly stablewards that its driver had not the heart to disappoint it, and found another animal to return to Cierfs with



Corva has, among other failings, a way of sitting up all night with moribund kittens. At 2 a.m. she called me, thinking that euthanasia might be necessary. At three I returned to Slumberland. At 3.30 came cow-bells, and tinkled resolutely under our windows, in the vain hope of luring a corvicle out of its nest. Some four hours later the pair of them set eagerly forth, each girdled with the strap of an enormous cow-bell, to celebrate Chalanda Marz with their coevals, Enrico Anselmi and Jachenin. The official troupe had started long before for Lü.

One or two poor children were using the occasion to do a little musical begging, but it was nearly nine before our first state visitors arrived—Valcava. They marched in a long line, and sounded the cow-bells at every stride.

πῶς δ' οὐ κλύω τῆς οἰκτροδινήτου κάρης  
τῆς Ἰναχείας ;

said I to myself, said I ; for the very sight of them was enough to send your soul, arm-in-arm with Dr. Fraser's and Mr. Sydney Hartland's, into bosky dells of cruel, fascinating old-world paganism. The traditional song begins :

"Chalanda Marz, Chaland' Avrigl,  
Laschai las vachas our d'ovigl."

Now, there is no village where this is sung which dreams of letting out its cows from stall till late in May. From what less wintry region have the Rhätians brought their traditions that with the Calends of March the time of open pasture begins ? Was it there, too, that the poor Syren was born—that two-tailed mermaid who leads such a fish-out-of-water existence on the walls of our old houses ?

Valcava lined up in our solêr, their leader drew his tuning-fork, and they sang very beautifully a new song, made to an old tune by their schoolmaster. Their cashier received our gifts in coin, their basket-bearer our offerings in kind, and away they tintinnabulated to the next house. Hardly were they gone before a far-off music drew our eyes to the further mountain wall, and there was Cierfs, having raided Lü, on its way across the snows from Lüsai to l'Acqua. When they reached us they also sang a special song. But the most interesting chant was that of our own Fuldera boys (with whom Lü, in the person of one lad, associated itself). This began :

"Plum plum ! Sampuogns e s-chellas  
Nus fain hoz strasunar."

"Plum plum !" is supposed to represent the sound of the great bellying cow-bell, which the German peasants call Plumpe ; but its Romanish name, sampuogn, which I had never heard before, was what (as the learned say) fetched me. My soul was, as you know, only just back from a long tour among Scythians and Chalybes and Gorgons and Phorides and Grypes and Arimaspi, and now it must be whirled off again to the plain of Dura, where it hears the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all sorts of music. For this, sampuogn is very clearly the same thing as the dulcimer, in the original Aramaic *sumponyah*, and this is obviously the Greek *συμφωνία*. The older authorities identified this instrument with the sistrum, "a metallic rattle which was used," as L. and S. aptly observe, "in celebrating the rites of Isis." But Dr.

Prince, who is supposed to "know 'pout-music more as any o'der man," says it was a bag-pipe, and the revisers have put a bag-pipe in their margin. "It is not likely," says Dr. Prince, "that the *συμφωνία* was a sistrum." Well, these are the rites of cow-headed Isis, and he is the *συμφωνία*—and the snark is a sistrum, you see !

Forgive a frivolity unbecoming these grave columns. It is Chalanda Marz.  
Fuldera. E. W. LUMMIS.

#### FIDEISM.

SIR,—The "Fideism" of your worthy reviewer, to whom your readers are often indebted, is hardly what I should be disposed to call Bona Fideism ; at any rate, it is not the thing which I, as your whilome "indolent reviewer," described last June ; and I feel sure Professor Ménégoz would not know his own child from Mr. Whitaker's description of it. It is true his child now appears in an English dress of a simple yet elegant fashion. The booklet, published by Messrs. Williams & Norgate, at a shilling, is printed and bound with a clearness and neatness worthy of the subject and its interpreters. The translator's preface is so brief and so pointed that your reviewer might have quoted the second paragraph with profit to some of his readers. "Here is no word," says she, "for those who in untroubled calm lead a life of 'melodious days' ; but where discord has crept in, where cloud and fog obscure the view, there is a clear, emphatic, living message of harmony and light." Now, I lay claim to no infallibility, even when I have my reviewing robes on, though it is curious how sore the temptation is to a reviewer to play the part of Sir Oracle, especially when he has taken the unaccustomed trouble to read, mark, learn, and inwardly digest his author. But if your latest reviewer is right, then your former reviewer must have been wrong, and of contradictories, so we learn from your columns, only one can be true, unless cancelled or reconciled under the Higher Hegelianism. And though I was reviewing the work in French, that does not explain the discrepancy ; for the work in English holds the mirror up to the original very carefully, and reflects it in a quite masterly way. And as M. Ménégoz expressed himself as pleased with "la clarté, la justesse, et la sympathie" with which I had expounded his views and those of his "cher et regretté ami Sabatier," I am bound to think either that I misrepresented him, and it affected him as a pleasing experience, or that Mr. Whitaker misrepresents him. I naturally incline to the latter view. In passing, I should like to say that whatever be Sabatier's "freer and more literary handling" as compared with M. Ménégoz's, yet the style of the latter has the "simplex munditiis" stamp upon it, that, might have saved it from this "odorous comparison." Now, the fact that M. Ménégoz is "impressed by the evils arising out of the entangling alliance of the Christian religion with obsolete science, untrue history, and inadequate philosophy" does not in the least mean that he "dissociates" it from a science that is not obsolete, or from a true history, or from an adequate philo-

sophy. Beginning with this strange pre-supposition as to M. Ménégoz's position, no wonder we get Mr. Whitaker saying later : "Readers will be disheartened to find M. Ménégoz using the argument that if we make our faith depend on history it will be shattered if the history is found false." And then, as if conscious that his penetration was going miles beyond the point, he says : "No doubt if by 'history' we mean miracles or other external episodes, the religion which rests on them is doubtfully poised." Well, that is exactly what M. Ménégoz does mean by "history" in this connection ; and Mr. Whitaker's "history," "the history of man's Soul," has as little to do with it as the flowers that bloom in the spring. At every point Mr. Whitaker's strange misapprehension vitiates his criticisms. For he sets up a quite gratuitous charge of inconsistency, and says : "For it is plain that he has his own philosophy after all, and, like so many other 'liberals,' only decries theology and philosophy when they happen to be those of other people." I confess I seek in vain for the faintest tittle of a justification for such a statement. Mr. Whitaker says, indeed, that "speaking of Kant's philosophy, he (M. Ménégoz) says : 'To-day we are surrounded by its influence, and our theology is bound also to feel it. It (theology) has to adapt itself, as our ancestors adapted their ideas, to the principles of Platonism.'" But he has omitted two short sentences leading up to this, which are most pertinent to the argument. After referring to Platonism, M. Ménégoz continues : "Assuredly Kantianism has no more claim to represent absolute truth than its predecessors. I do not believe it to be eternal any more than the Platonic philosophy is eternal." And what follows hard upon this statement is of the utmost importance to the general argument, and this is never so much as hinted at by Mr. Whitaker, and yet it dominates all M. Ménégoz's thinking. "With the philosophy of Kant, continued by the Neo-Kantians, has been blended the powerful current of Darwin's principle of evolution. Its influence on theology is manifest. The idea of evolution lies at the base of every modern conception of history. Under this conception science, history, and philosophy combine to overthrow the old system of orthodox theology." Mr. Whitaker says that M. Ménégoz sets up the antithesis of Religion *versus* Theology. Where does he do so ? "The real opposition is not between religion and theology," says Mr. Whitaker, "but between a more true and a less true theology." So says M. Ménégoz, only he happens to use the words "old" and "new" in a sense which is well understood, popularly, to mean the same thing. Mr. Whitaker also remarks that "the rigid division of religious and secular is, indeed, one of the worst drawbacks to the teaching of M. Ménégoz." Where does he do this ? He also says that he "only saves religion by making it irrational." The fact is, M. Ménégoz's position is identical, in these matters, with Dr. Drummond's, who, whether he is expressing himself in "the ordinary theological manner" like M. Ménégoz, or the extraordinary theological manner like Sabatier, conveys his meaning with crystalline clear-



ness. Dr. Drummond says, on page 12 of his "Studies": "Theological questions may be divided into intellectual and spiritual. The former must submit their claims unreservedly to the decision of knowledge and reason, and must not pretend to any *a priori* certainty on account of their association with the latter. . . . But, on the other hand, the grand spiritual relations which bind man to a higher world, the spiritual laws which ought to govern his conduct, the loveliness of duty, the dignity of faith, the honour of self-sacrifice, the exaltation of the lowly, the immortality of virtue, the holiness and love of God, invariably hide themselves from our criticism, while they disclose themselves to our devout contemplation. Here the intellect must accept the data which are supplied by the religious consciousness, and its function is to draw forth these data and give them rational expression." In a note Dr. Drummond insists that "This position, however, must itself be rationally justified." Now, if the French theologian does not say "ditto" to this, I confess I should withdraw all I have said, which I trust has not yet become unparliamentary. I fear I have already trespassed on your valuable space, and cannot go further into this matter, but I trust that your readers will not be discouraged from investing a well-spent shilling in this handsome booklet, nor be "disheartened" when they have read it. I do not suppose that the "untroubled calm of" Mr. Whitaker's "melodious days" will be perturbed by my few remarks; but, considering the importance of an event of this kind, the introduction for the first time to English readers of another aspect of "Modernism" from the quarter of the French Protestants, it seemed to some of us who have sat at the feet of this saintly teacher (who is certainly more of a saint than a theologian—though I set up no antithesis, God forbid!) that a less "penetrating" critique would have been more to the point. There is one sentence of Mr. Whitaker's which my unparliamentary instincts compel me to quote, with the confession that it strikes me as of the nature of bathos, while at the same time it seems to reveal the inwardness of Mr. Whitaker's point of view. That they will smile at it across the Channel, with that curious smile which reviewers and flamboyant novelists call "sardonic," I make no doubt. "If the French Protestants," exclaims Mr. Whitaker in shining armour, "are going to accept M. Ménégoz's antithesis" (a child of Mr. Whitaker's pleasant fancy), "they will throw away the whole lesson so hardly won by our own group of churches—their loss and feebleness through want of definiteness"! E. L. H. THOMAS.

THEY who have gone before have not therefore passed into a condition of lethargy or vacancy. They may be nearer to us, as they are nearer to the perfect love. They may guide us towards a holier and ampler freedom, since they suffer no more the limitations of time. The veil is rent. There is with us the presence of the unseen host. It is not alone their memory that remains; their spirit may be with us.—*Elisha Mulford.*

## LITERATURE.

WILLIAM BLAKE.\*

MR. ARTHUR SYMONS has contributed yet another Blake book to the stream that has flowed so abundantly of late. But this is by no means a superfluous one. Its main purpose is to give careful reprints or transcriptions of the principal contemporary sources of information with regard to Blake's life. But it also contains from Mr. Symons' own pen an introduction and a very useful memoir.

In his introduction Mr. Symons finds certain parallels between Blake's philosophy and that of Nietzsche. "Thought to-day," he says, "wherever it is most individual, owes either force or direction to Nietzsche. . . . No one can escape Nietzsche; but Nietzsche has come after Blake, and will pass before Blake." Well, let us, at all events, be thankful for that.

Blake, it appears, was not, after all, an Irishman—at least, Mr. Symons' useful and interesting search in old parish registers makes it seem less probable than the character of his genius suggests. Englishmen, however, will perhaps flatter themselves that Blake's remarkably sane worship of the "Human Imagination" was fundamentally Saxon—though to Mr. Bernard Shaw it would be one more argument for his Celtic origin. However that may be, few men have formed a juster estimate of the power and the weakness of Imagination than Blake. He believed with supreme conviction that it could make a new heaven and a new earth, but he knew that it would not pay your debts nor furnish you with a dinner. Perhaps it is for this that he has earned so lasting a reputation for insanity—though to those who knew him in his life or who know him to-day in his works he seems greatly sane.

Mr. Symons' transcript from the Crabb Robinson MSS. in Dr. Williams' library is, on the whole, careful and correct. And this alone would make the book of real value. Hitherto Blake students and readers have only had (a) Crabb Robinson's own extracts from his *Reminiscences* (themselves based on his *Diary*), which he sent to Gilchrist for publication in the *Life*, and (b) Ellis and Yeats' inaccurate transcript from the *Diary*. In order to see how much a new transcript was needed, let us compare some of the important passages as they occur in the older editors' and in Mr. Symons' book. In Ellis and Yeats we read as follows:—"On my asking in what light he viewed the great question of the duty of Jesus, he said, 'He is the only God. But then,' he added, 'and so am I, and so are you?'"—a passage which, even in this form, is sufficiently interesting. Mr. Symons, however, omits the unintelligible question-marks, takes the "But then" out of quotation marks, and reads "Divinity" for "duty," thus making the whole passage fluent and intelligible—and, what is more, correct.

Let us now take a passage from Gilchrist as Crabb Robinson himself furnished it. "Christ took much after his mother."

This, separated from its context, is merely a quaint remark according with the current idea of Blake's irresponsible and whimsical character. Ellis and Yeats long ago made the real meaning clear by quoting direct from Crabb Robinson's original *Diary*, written at the time. Here we read: "his mother, the Law." For Christ's life, according to Blake, showed an imperfect conformity to his own gospel of love and non-resistance of evil—when, for instance (as Blake says), he turned out the buyers and sellers from the Temple. The expression "his mother, the Law" is scarcely more remarkable than some of those used by Paul himself, and the extent of Christ's inheritance from the harsher side of Judaism is a matter on which any man may have an opinion without recourse to the occult, and without being thought insane. Here the value of Mr. Symons' transcript has already been, to a great extent, forestalled, but the passage from the *Diary* actually runs:—"Of the Old Testament he seemed to think not favourably. 'Christ,' he said, 'took much after his mother (the law).'" Apparently Messrs. Ellis and Yeats were so elated at their discovery of the bracketed words that they give Law a capital "l" and even drop the brackets. Mr. Symons' more exact transcript makes it seem probable that Blake's original saying did not contain the word "law," but that Crabb Robinson, remembering his usage of the word "mother" at some other point of the conversation, gives us so much by way of interpretation, though he does not feel obliged to add it when many years later he transcribes from his own notes. Messrs. Ellis and Yeats do not here do Blake an injustice, but their want of exactness in their transcription does Crabb Robinson one—which Mr. Symons' gives us the opportunity of redressing.

Unfortunately, it is necessary, in the interests of truth, to point out that even Mr. Symons' transcription is not immaculate. He establishes in the reader an illusive confidence by reproducing (with correction in square brackets) such slips of the pen as "filled" for *failed*. But on the preceding page, in attempting to restore an erased reading, he makes a bad mistake. "Among the unintelligible sentiments which he was continually expressing in his distinction between the natural and the spiritual world." In a footnote we are told that the words "more remarkable" occur erased after "among the." But how "remarkable" comes to have a stroke below the line, as the MS. certainly has, it is difficult to understand. The words erased really are "more inexplicable," as would have been perfectly obvious to Mr. Symons, if he had taken a second look at the text, and the correction is not unimportant. Nor is this Mr. Symons' only lapse. A few pages lower down the reader is surprised by the remark that "Locke wrote on the evidences of piety." Here Mr. Symons has noted that there is a stroke below the line, but it is the stroke of a large and ill-crossed X, and what the diarist really wrote was "Xnity," or some such short-hand abbreviation for "Christianity." One is reminded of the remark in another connection of the author's friend Rodin. The great sculptor, on being shown some of Blake's work, was

\* "William Blake." By Arthur Symons. (Constable & Co. 10s. 6d.)



willing to admit that Blake "saw" his visions "once"—he should have seen them three or four times." And though the justice of Rodin's criticism of Blake's work is doubtful—for we know that some of his greatest things were seen many times—it is certainly just in the humbler field of the transcription of documents. Mr. Symons should have looked at his MS. "three or four times." "Servile copying," says Blake, "is the great merit of copying."

The reprints of Smith's and Cunningham's biographical sketches are thoroughly useful and interesting additions to the book, which will give it lasting value to Blake lovers.

The interest of Mr. Symons' own memoir is well sustained, in spite of the ground having been covered so often before. But by far the most valuable part of it—perhaps even of the whole book—is his extremely able and suggestive criticism of Blake's pictorial art. Did space allow, one would wish to quote the whole of pages 208–217, every word of which helps one to see and understand both the enduring value and greatness of Blake's artistic creations and their failure. "Blake was too humble towards vision," he says, "to allow himself to compose or arrange what he saw, and he saw in detail, with an unparalleled fixity and clearness. . . . In every picture there is a mental idea, and there is also a pictorial conception, working visually and apart from the mental idea. In the greatest pictures (in the tremendous invention, for instance, of the soldiers on Calvary casting lots for the garments of Christ) the two are fused with overwhelming effect; but it happens frequently that the two fail to unite, and we see the picture and also the idea, but not the idea embodied in the picture. Blake's passion for detail, and his refusal to subordinate any detail for any purpose is to be seen in all his figures. Not a flower or beast has reality, as our eyes see it, yet every flower and beast is informed by an almost human soul, not the mere vitality of animal or vegetable, but a consciousness of its own lovely or evil shape. . . . The stones with which Achan has been martyred live each with a separate and evil life of its own, not less vivid than the clenched hands raised to hurl other stones."

There is yet one criticism we would make of this book. On page 12 of the Introduction Mr. Symons says: "No one was ever more conscious than Blake was of the limits of that region which we call reality and of that other region which we call imagination." Nothing could be truer than this, but Mr. Symons continues: "It pleased him to reject the one and to dwell in the other" (viz., imagination). Now, it cannot be too often insisted that there were not really two regions to Blake, and that he did not in any sense "reject" the world we call real. What he did do was to see in this tangible, visible, and audible universe a world of far greater reality than can be discerned by the senses used without imagination or insight. He does not, like many other poets and mystics, create a world of his own and live in a beautiful dreamland. His visions are far too serious. The knowledge of an unutterable presence in his own soul, and the perception that

other men (and even inanimate things, as he perhaps believed) contained Divine energy and passion and love akin to his own opened measureless vistas to him of a universe of which the sensible creation is only one factor and infinite Divinity revealed to each in his own soul alone—the other.

So the gigantic mythic beings of his prophetic books, whatever they represent or do not represent, are certainly not mere creations out of the void. They are mighty impersonations of eternal features of our human experience. His angels were not detached and ghostly fancies in whose reality he was able to believe despite his calmer reason. It was the real rays of the real sun that broke into music in his heart as the dawn reddened across the sky, becoming to him a heavenly host shouting, "Holy, holy, holy is the Lord God Almighty." Whatever it was that Blake rejected, it was not the world which is real to the common man; that was real to him too, but more real—real with living light and soul and colour. Life was to him the supreme reality, and life was in everything. The secret of his mind is perhaps nowhere more fully revealed than in his oft-repeated refrain, "Everything that lives is holy."

JOSEPH H. WICKSTEED.

January 18, 1908.

#### THE JEWS IN ENGLAND.\*

So far as I am aware, this is the first attempt to include the whole period of Anglo-Jewish history in one survey. Monographs of great value, upon particular parts of that history, have been published within the last few years; and the Jewish Encyclopædia has furnished material upon this as upon almost every other subject connected with Judaism. Mr. Hyamson has made it his task to bring all this scattered material together, and to tell the story of the Jews in England, from the earliest times to the present day, according to the requirements of modern scholarship. The result is a book of great value, and much interest even to the general reader. The earlier portion, dealing with the period before the expulsion from England in 1290, is worked out with as much detail as the documentary evidence allowed. And the same may be said of some of the later history, after the return (1650 *circa*); but the chapters dealing with the nineteenth century show a curious falling off in the power of the author to see the whole of his subject. The controversy which ended in the admission of Jews to Parliament is, of course, treated at length; but apart from that, the later history of the Jews in England would seem to be little more than that of some of the London synagogues. It is no doubt true that after the political emancipation of the Jews in 1858, there is no important feature to record in English Judaism; yet Jews exist in many parts of the country, and it would have been well to give some account of the provincial settlements beyond a mere casual reference to them. The author may have thought that to give

such information would be to write a gazetteer or a blue book, and that provincial Judaism has really no history at all. From the Gentile point of view, that is about the case; but even a Gentile would like to know more of the great men of Judaism in the last century other than the Rabbis who succeeded each other at the synagogues. It is curious that no mention is made of the fact that Benjamin Disraeli was a Jew by birth. He is hardly referred to. There may have been good reasons for the comparatively thin character of the last few chapters of the book; and having remarked on this, the only defect that I have noticed, I turn with pleasure to speak of the admirable character of the rest.

The first reliable traces of Jewish settlement in this country are Norman. There may have been some few Jewish residents in earlier times, but their history in England begins with the reign of the Conqueror. And the fact which governs all their history down to 1290 is that the Jews were the special servants, almost the property, of the King, and were exempted from many requirements of the ordinary law. As privileged subjects, as non-Christians, as creditors calling for payment, their presence was a constant provocation; and while the King got the benefit of their financial skill, they suffered at the hands of his Christian subjects as well as frequently at his own. The story of the Jews under the Norman kings is a melancholy one, and it is told here with accurate knowledge, and without appeals to prejudice, either Jewish or Christian. The expulsion in 1290 was not intended as an act of mercy; but it could hardly inflict any greater hardship than what had already been endured by the wretched English Jews.

There is no definite date at which it can be said that the Jews returned as a body into England. When they were expelled from Spain, in 1492, many took refuge in Holland, and some came over from there into England. Their presence was not officially noticed for a long time, and they were joined by others. The first definite attempt to obtain official sanction to the return of the Jews was made by Menasseh ben Israel in his petition to Cromwell in 1655. No formal permission was given, though Cromwell himself would willingly have given it; but on the other hand, no steps were taken to expel the Jews already in England. Their presence was connived at, and in course of time became established by custom, till at last they were admitted as full citizens of the kingdom.

Mr. Hyamson has collected a great deal of valuable information from sources not accessible to any but the Jewish expert, and he has presented it well. One most interesting chapter deals with the translation of the Bible into English. This was not directly the work of Jews; but one result of throwing open the Bible to English readers was to create a desire to know more of the Jewish people, along with the hope of converting them to Christianity. The study of Hebrew was greatly stimulated by the work of translating the Bible. Mr. Hyamson gives a very interesting list of all the great Hebrewists in England in the sixteenth

\* "A History of the Jews in England." By A. M. Hyamson. (Chatto & Windus. 4s. 6d. net.)



century. The reader will come across many curious and out-of-the-way facts relating to mediæval Jews in these pages, as, *e.g.*, this about the voyage of Columbus. A Jew was the compiler of the astronomical tables used by Columbus; a Jew was his interpreter on his first voyage; a Jew lent him the money wherewith to make that voyage. His map was drawn by a Jew, his ship's doctor was a Jew; his superintendent was a Jew; the first sailor to see land was a Jew, and the first to set foot on shore was the Jewish interpreter already mentioned.

Mr. Hyamson's book is well worth reading, and is pleasantly written; the printer has done his work admirably, and the result is a real addition to the literature of Jewish history. There are some good reproductions of rare portraits, and two maps showing the localities where Jews were to be found before 1290, and at the present time. In the earlier period there were Jews at Crickieth, of all places.

With these few lines I commend Mr. Hyamson's history to the notice and favour of all who are interested in the subject.

R. T. HERFORD.

#### OPENING OF A NEW CONVALESCENT HOME.

THE Manchester District Sunday School Association has given great attention for some years past to the physical needs of the young people in its area. About ten years ago it was enabled by the munificence of Mr. C. C. Grundy to establish its first home, viz., "Redecross." This is situated at Blackpool, and is specially designed for children under fourteen years of age. It has been of great service to the schools, and the number of visitors increases every year. Two years later the "Holiday Home" was opened at Great Hucklow. Here the Association possesses a large range of corrugated iron, wood lined buildings, erected and furnished at a cost of nearly £2,000. Provision is made for one hundred visitors, and from Whit-week to nearly the end of September, the home is occupied by a succession of schools. Last year there were in all over 1,500 visitors to the home.

On Saturday last a third home was opened. This is to provide specially for elder girls and lady teachers. A small estate comprising a stone built house and five acres of land has been taken on a five years' lease with the option of purchase if the home should prove to meet a want in the schools. This home, also, is at Great Hucklow, in the High Peak, in the midst of beautiful moorland scenery, and it should prove a great boon to many scholars and teachers. There was no formal opening on Saturday, the first party of guests numbering three being received by the hon. sec., Rev. C. Peach and the matron, Miss Jackson. We are asked to say that the new home will be open all the year round, and that it will be available for any girls over fourteen years of age or lady teachers who may desire a rest and change. The charge, including conveyance from and to Miller's Dale station, is 10s. 6d. per week. Forms of application can be had from Mr. Peach, 68, Richmond-grove, Manchester.

#### THE CHILDREN'S COLUMN.

THE AMERICAN ABOLITIONISTS.

II.

By this time a great many people had been roused to the sinfulness of slavery. Mrs. Child wrote a book about it. Her husband, a lawyer, was often consulted by coloured people. The consequence was, that the whites would not employ him. A coloured gentleman and lady once came to consult Mr. Child, and their business lasted till tea-time; so Mrs. Child made tea, and asked them to have some; but they declined, thinking that some of her friends would not think so well of her, if it were known that she had sat at table with people of colour. Nevertheless, it was reported in Boston that Mr. and Mrs. Child had been giving a party to coloured people; and some people were shocked at it.

In December, 1833, a number of men from different parts of the United States met together at Philadelphia, and signed a pledge, promising to do all in their power to deliver their country from slavery, whatever might be the consequences to themselves. Garrison was one of these; another was Mr. Tappan, the friend who had paid the fine for him; another was Mr. Samuel J. May, a Unitarian minister, who had astonished his congregation one Sunday by praying for the slaves.

In 1834, some students at college discussed the question of slavery. The professor forbade them to do so, and said that if they did they must be sent away; and most of them chose to be sent away, rather than be forbidden to speak their minds about slavery. One of these young men, named Amos Dresser, was travelling the next year in one of the slave states (Tennessee) selling Bibles and other books, when he was seized and accused of distributing tracts against slavery. He had not spoken with slaves nor distributed books to free coloured people; and the few books on slavery which were found in his box were for his own reading. He was brought before a committee, and sentenced to receive twenty lashes on his bare back, in the market place. This was done, while the mob jeered and hooted at him. At the end of it, he thanked God that it was over, and that he had been able to bear it. His books, papers, and clothes were all taken from him, and he was ordered to leave the town in twenty-four hours. Some kind persons bathed his wounds, and gave him a disguise in which he could leave the town early in the morning. I dare say he thought of the apostles, and how they were beaten and imprisoned, and driven from city to city.

A Mr. Birney, a gentleman who had an estate and a number of slaves, was so convinced of the wickedness of slavery, that he set all his slaves free and gave them education, though it was against the laws of the state where he lived. And two ladies, named Angelina and Sarah Grimké, also set their slaves free, and put them in the way of gaining their living in a free state. It was a great loss to them to do this, and it left them poor compared to what they had been; but

they were willing to give up anything rather than go on keeping slaves. I think the poet Longfellow was thinking of these two sisters when he wrote the poem beginning, "She dwells by great Kenhawa's side," in which he describes a lady who had been rich, and gave up all for the sake of the poor slaves who worked for her, and was now content to earn her living by toil. These ladies were able to help the Abolitionists a great deal, because, having spent all their lives among the slaves, they were able to tell more about slavery than those who had lived always in a free state.

Another lady who was among the earliest and most active Abolitionists was Mrs. Weston Chapman, the wife of a merchant in Boston. She and other ladies of Boston formed a female Anti-Slavery Society. They were told it was not safe for them to meet, for they would be mobbed. Thirty of them, however, did meet, feeling that it would not be right to give it up, and a hundred more tried to get there, but were turned back by the mob, who were very noisy, and did all they could to interrupt the ladies. At last the ladies had to dissolve the meeting, and Mrs. Chapman went home. She was followed by some gentlemen (some of whom she knew by sight) who said they wanted Mr. Thompson, and believed he was in that house.

"I know you want him," she said; "you want to kill him."

They promised not to do him any harm, and then she said:—

"Mr. Thompson is not here, and I do not know where he is."

But she said she had something to say to them; that they had broken the laws, and disturbed peaceful citizens, and they ought to be ashamed of themselves. What she said was beginning to make them feel sorry and ashamed, when her husband came in, and the sight of him woke up their bad passions again. They told him they should write to his correspondents in the slave states, and tell them that he was not a fit man to have dealings with. He quietly told them they need not do that, for he had already resolved to give up trading with slave holders, as he wished to have nothing to do with slave labour. So the gentlemen went away, feeling, I dare say, very much ashamed.

Meanwhile Garrison, who had come to escort his young wife to the meeting, had been seized by the mob, and was in danger of his life. His wife saw him from a window and thought he would be killed; but all she said was, "I am sure my husband will never deny his principles." She felt that he would stick to what he felt to be right, though he should die for it. But he was not killed, though I think he must have expected it. He was rescued and lodged in jail, that he might be safe from the mob. He lived many years after that terrible day—lived to see all the slaves set free.

M. C. MARTINEAU.

(To be continued.)

God will not mock the hope He giveth,  
No love He prompts shall vainly plead.  
Whittier.



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LONDON, MARCH 14, 1908.

## CHURCH MEMBERSHIP.

"IN the name of our Lord JESUS CHRIST and in obedience to His holy will and divine ordinance, we, whose names are hereunder written, being by His most wise and good providence brought together into this part of America, in the Bay of Massachusetts, and desirous to unite ourselves into a Congregation or Church under the Lord JESUS CHRIST, our Head, in such sort as becometh all those whom He hath redeemed and sanctified to Himself, do hereby solemnly and religiously (as in His most holy presence) promise and bind ourselves to walk in all our ways according to the rule of the gospel, and in all sincere conformity to His holy ordinances, and in mutual love and respect each to other, so near as GOD shall give us grace."

Such was the Covenant, dated August 27, 1630, and signed by JOHN WINTHROP, the governor, and the rest, in which those first settlers, who founded the chief city of New England, expressed their purpose, in forming themselves at the same time into a church. And a year earlier than this covenant of the First Church in Boston is that of the First Church in Salem, which is thus expressed: "We covenant with the Lord, and one with another, and do bind ourselves in the presence of God to walk together in all His ways, according as He is pleased to reveal Himself unto us in His blessed Word of Truth."

Observe the present tense. It is not a revelation of long ago which they are here recalling. These men are in the presence of God. He has brought them to that place. They acknowledge it and desire to live the true life, as He makes it clear to them. It is as those whom JESUS CHRIST "hath redeemed and sanctified to Himself," that they acknowledge the supreme fact and obligation of their life, and we have now been brought to a different interpretation and a different expression of our Christian discipleship, and our experience of the life with God. But for us as for them the fact remains, that this is the true meaning of a church; it is the gathering of those who recognise that they are in the presence of God, and unite for this practical purpose, to acknow-

ledge Him in worship and prayer, and in the whole spirit and conduct of life.

This must be "according as He is pleased to reveal Himself unto us in His Blessed Word of Truth." That covers the whole of life, not simply the Bible record, but the order of the universe as we come to understand more and more clearly its laws and the laws of our own inward life, the witness of the unfolding spiritual experience of Man, and the appeal of our greatest teachers; it covers all the relations of human fellowship, and the practical conduct of our life, all efforts of progress and service of the welfare of our people. In the living witness of such unfolding life; such opening vision, making towards the great end of the Kingdom, in the inward witness of the Spirit, God reveals Himself. And it is for the very practical purpose, to realise this better, in brotherly communion, to be more attentive to the Truth, teaching inwardly, that we come together in the fellowship of the church. To be a church indeed, it must be His, not ours. They who come together there, to be members of the church, must come in all simplicity and earnestness of purpose, to give themselves to God, to be led in His way, and as we have learned to express it in the fellowship of CHRIST's disciples—to enter more and more perfectly into the communion of the children of God, on earth and in heaven, and to do our Father's will. Not as those who are already perfect, but as those who have heard the call to the true life, and desire to be led in the true way, we make this practical confession of our need.

If this is admitted to be the true meaning and purpose of the church, and we then go on to ask of our actual congregations, as they come together from week to week for worship, as they manage their business, as they undertake various offices of helpful service during the week, what of the spirit which animates them? What must we say? "By this shall all men know that ye are my disciples, if ye have love one to another." "We know that we have passed from death unto life, because we love the brethren." "But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another." Out of the heart of the first gatherings of the disciples, out of which grew the Christian Church, those words have come to us. They are worth pondering, and using as a test in the fellowship of our churches, side by side with those early covenants which we have quoted, that we may ask ourselves, each one, how far we are in earnest with our church membership.

TO CORRESPONDENTS:—Communications have been received from the following:—H. D., J. H., I. McJ. (Ottawa), Ph. M., W. R. M., R. R., E. T., A. H. S., E. V. T., N. M. T., J. C. W.

## OUR GREAT PROBLEM.

### DISCUSSION.

SIR,—It appears to me of little use to discuss any changing of name, because I doubt the possibility of doing so. We may call ourselves something else than Unitarians, but would this change "catch on" with outsiders? And if it did, would change of name alter their conceptions of us?

To me it is a grievous matter that our churches should not grow as we long to see them. True, we are not alone in this respect. Other sects bewail slack attendance at services, and difficulty of obtaining sufficient money or workers. We may suffer more than others, partly because of our looser organisation, and partly because we do not attach moral value to the mere act of joining a church or attending services. May it not be also that in striving to attain a reasonable faith, we are somewhat inclined to give reason the first place, and faith only a secondary one, forgetting that it is faith which has removed mountains of indifference and unbelief, and is able to do so still.

We no longer regard the act of attending church as necessary to salvation, we sometimes forget that it is a duty we owe to God and our neighbours, and a source of inspiration to ourselves. Mr. A. L. Smith instances the Quakers who, without external aids, meet to wait upon God. We often forget the presence of God if music or sermon be not to our liking.

What is needed in all sects is a revival. Not an engineered orgy of emotionalism, but a revival of the spirit of sacrifice and service which shall work miracles. The Roman and Anglican churches preach a Lenten season of self-denial. We want the Lenten spirit throughout the year. Not shown in useless privations, rendering us less efficient for work, but in living simpler lives, thus being freer for service. Our bodies are over elaborately fed, dressed, and amused. I am not advocating asceticism, but a check on the excessive craving for indulgence and "pleasure," which leaves little time, energy, or money for higher things, for thought of God or service of humanity.

The master says, "This kind can come out by nothing save by prayer."

And this brings me to a question which I ask with all diffidence. Do we as churches pray enough? I own that while associated with orthodox churches I generally avoided the prayer meetings, wearying of their oft-repeated phrases, reminiscent of an out-grown theology, and suspecting them often to be empty of definite meaning for the one using them or those listening. But I have felt that the tone of even business meetings may be raised by a few words of earnest prayer for guidance. We believe in the constant presence of God in our midst, but we should realise it more vividly if we more often placed ourselves in the attitude of reception to the inspiration of His Spirit. If we prayed together more often should we not be likely to work together in more harmony, and with more earnestness and devotion? And can we not have faith that the spirit of God is still powerful to crown our work with success if we but make our churches channels for the flowing of that spirit?

EMMELINE J. DAVY.



SIR,—May I make the following suggestions?

(1) That our churches should all be called "Free Congregational Churches" (for the worship of God and the service of man). This would describe the policy of the church, and not define the dogma.

(2) That when a man is called as minister, he should be looked upon as the leader, and his committee or diaconate should be his co-workers, he being the officer—commanding officer—in charge of that particular brigade.

(3) That a church meeting should be held every month for devotion, business, and conference.

(4) That anyone desiring to join the church should be proposed at one monthly meeting and elected at the next.

(5) That every member should be asked to fix the amount he or she can contribute weekly, monthly, quarterly or yearly, but that the contribution shall not be a condition of membership.

(6) That it be understood every member should give whatever time and ability is necessary for the work of the church.

And, greatly daring, may I also suggest that the name of the B. and F. should in future be "The B. and F. Association for the Promotion of Freedom in Religion," and that the "National Conference of Free Congregational Churches" should be a real conference, where every member should have opportunity to say how best the work of the churches can be done, and how best the churches and members can help each other.

GARDNER PRESTON.

Hamburg, March 8, 1908.

SIR,—Might one who, until four years ago, had not what I now consider the privilege of worshipping in our liberal faith, express an opinion on "Our Great Problem."

In the teaching of Unitarianism I have found the fulfilment of my highest ideals; but have also felt surprise, nay, actual pain, that those who have the joy of worshipping "the Father in spirit and in truth," should not avail themselves of their opportunities to the utmost. I entirely agree with several of your correspondents that "a little more individual zeal and enthusiasm of church attendance, and consciousness of the loss it would be to each if deprived of the privilege and blessing of a Unitarian church to worship in," is what is needed.

MARY BROWN.

46, Dorset-road, East Ham.

THE Essex Church calendar for March has a capital portrait of the Rev. P. H. Wicksteed (in his study, reading a treasured book in white vellum), together with his essay on "Old and New Conceptions of the Structure and Chronology of the Old Testament."

A PLEASANT sign of the times is the holding of a public meeting in Manchester under the joint auspices of the Social Service Unions of the Wesleyan Methodist, Primitive Methodist, Presbyterian, and Unitarian Churches and the Friends' adult schools. The meeting was held to consider the problem of unemployment, and an address was given by Mr. Bolton Smart, of the Hollesley Bay Labour Colony.

## DOCTRINE OF THE WILL.

SIR,—Dr. Mellone's opinion that I am living in the effete controversies of twenty-five years ago appears to be based on the circumstance that I still hold, and certainly not a whit the less firmly after carefully weighing Dr. Mellone's and Professor Pringle-Pattison's criticism, that the distinction between the Self and the Character, which Immanuel Kant first enunciated and James Martineau elaborated, is the best *rationale* which has yet been given of our consciousness that in moments of temptation it is open to us to take either of two courses. This distinction is certainly not so entirely obsolete among philosophers as Dr. Mellone appears to think; for it is not, I believe, more than eight or nine years ago that Professor James Seth, in his anti-Hegelian days, quoted and expressly endorsed my statement that: "While our character determines the nature of our temptations, we are, I believe, clearly conscious that it is not to the character, but to the *self* which has the character that the ultimate moral decision is due. . . . And it is because a man's true Self can thus transcend and judge his own character, that genuine moral freedom and moral responsibility become possible and actual." If Dr. Mellone has a more satisfactory explanation of our consciousness of moral freedom, I should be glad to hear of it. I do not think that Professor James or any other psychologist has at all succeeded in refuting the common belief that the true self is one and indivisible.

The all-important question, however, is not about the *rationale* of Free-will, but about the *fact* of Free-will. This surely is a quite "up-to-date" controversy; for on the settlement of it depends the answer to the question whether all our self-determinations are or are not the only ones we are ever capable of making. If there exist for us no "open alternatives," then God, or the basal cosmical reality, must be regarded as the ultimate author of sin, and some such *Weltanschauung* necessarily follows as that which Professor Jacks has so brilliantly expounded and defended in his letter to THE INQUIRER. In the paper which Dr. Mellone criticises I tried to point out what fundamental changes in our ethical and religious ideas must inevitably result when the doctrine of the existence of an open alternative in our moral decisions is given up. From the article in *Mind* in which Dr. Mellone reviews Professor Pringle-Pattison's criticism of Martineau's Libertarianism, I was led to think that Dr. Mellone is now among those who reject the "open alternative" theory.

What chiefly forced me against my will to this conclusion was the strong laudation with which he introduces the long quotation from Professor Pattison which is reprinted in the first half of his letter. It cannot be doubted that Professor Pattison believes that the quality of our moral decisions is wholly determined by the condition of the agent's character at the moment of choice; and that, therefore, no one could possibly have left any sin undone. Professor Pattison, it is true, asserts that, owing to the presence of the moral ideal in all rational beings, it is "eternally possible" for every man to cease from sin; but he explains that he

means by this *not that it is ever open to any finite individual to freely determine himself either for or against the moral ideal*, but only that there is always a possibility that a man's character, through the influence of the immanent ideal, may so evolve, that it will cease at length to determine him in opposition to the promptings of this ideal. Professor Pattison manifestly holds that there are no dual possibilities, no open alternatives in the universe. Along with Professor Henry Jones and all monistic thinkers, he maintains that to say that a man could have done otherwise than he actually did, is equivalent to saying that a "miracle" could have been wrought; and he accordingly declares in the passage quoted that "the ethical consciousness guarantees no miracles."

Now it is perfectly clear that the doctrine of an open alternative in our moral decisions is essentially opposed to the main ideas set forth in this quotation which Dr. Mellone extols. The belief in an open alternative implies that it is open to every rational being to leave his sins undone, and that the so-called "miracles," the possibility of which Professors Pattison and Jones so emphatically deny, are actually taking place every moment in myriads of human souls. When, then, Dr. Mellone gives his assent and approbation to this quotation, it necessarily follows that for the time being, at least, he is altogether ignoring or rejecting the belief in the existence of open alternatives in our moral experience.

It is self-evident that Libertarian thinkers and thinkers like Professor Pattison belong to different and incompatible schools of ethical thought, and that no man can possibly be at the same time an adherent of both schools. But of this fundamental difference Dr. Mellone's review in *Mind* gives not the slightest hint; and hence it appears to me certain that from this review neither the editor nor Professor Pattison could possibly have drawn any other conclusion than that the writer of it was substantially at one with them in their rejection of the doctrine of an open alternative, and, therefore, of that "Libertarianism" to which Dr. Mellone, in his excellent treatise on "Converging Lines of Religious Thought" (p. 119) declares his firm allegiance. When a reviewer expresses no dissent from the most important feature in the book or article under his consideration, the inevitable inference is that he is in accord with it.

I am glad to know, on the authority of Dr. Mellone's letter that he still repudiates the opinion "that there is no 'open alternative' in cases of moral choice"; but, unfortunately, his letter throws no light on the very perplexing fact that in reviewing a criticism of which the chief purpose was to refute the libertarian doctrine of an open alternative, Dr. Mellone uses no other language than that of assent and appreciation, and thus necessarily leads his readers to conclude that on this basal question of ethical theory he and the author of the criticism are in complete agreement. If, then, I have unwittingly misrepresented Dr. Mellone, my plea is that it was simply because Dr. Mellone had virtually misrepresented himself by writing throughout his review-article as if he and Professor Pattison, who is certainly



quite opposed to Libertarianism, were actually rowing in the same philosophical boat.

With Miss Lawrence's thoughtful letter I find myself in general agreement. It seems to me that on the whole she has given a correct analysis and interpretation of our ethical and religious experience. Very many, at all events, of our virtuous or sinful actions are simply the spontaneous expression at the time of that dominant frame of mind or formed character which has been created by several free self-determinations in the past, each of which may have involved, in the cases where we determined ourselves rightly, a certain amount of personal effort in directing the attention towards the end suggested to us by the moral ideal, *i.e.*, the immanent God. It is necessary, also, to bear in mind an important distinction drawn by Dr. Mellone and Miss Margaret Drummond (in their very valuable "Elements of Psychology") between what they term volitional choices and intellectual choices. A volitional choice means a change or at least a distinct step in the growth of character. When this change of character has been established it becomes a fixed purpose or principle, the manifestations of which in our daily life will involve a number of intellectual actions, many of which are almost automatic or involuntary. Miss Lawrence says:—"God is immanent in us; not only as a Spirit within our spirit, or as the Creator of our bodies, but He is the vital part of every physical and mental particle we possess. By bringing our minds into consciousness of this Divine essence within us we take the first step in forming true channels of thought. When these channels are dug deeply enough we act right automatically; but we had the option originally of not entering into consciousness with the true force."

Precisely; it is the use which we make of this power of "option" which is the important matter. The Eternal Life of God which is immanent in all nature and in all souls, and which in us manifests itself especially in the ever-unfolding moral ideal, is never wholly absent from the consciousness of any rational being; and ever and anon its invitations and injunctions make a vivid appeal to us. Thus the initiative is with God, but with us, as Miss Lawrence well says, rests the responsibility of surrendering ourselves to this Divine inspiration, and by acts of free self-determination weaving the Divine Ideal into the very tissue of our personal character. When the Ideal has thus been wrought into the character by repeated free efforts of the Self, the expression in our daily actions of this perfected change becomes to a large extent spontaneous or automatic. I would hardly say that only God works here; for it seems to me that in all truly noble lives men have been co-workers with God. In the sentence "God is the vital part of every physical and mental particle we possess" Miss Lawrence is standing on the verge of a great controversy. She would hardly agree, I suppose, with the New Theology minister, the Rev. K. C. Anderson, who last week in the "Christian World" sought to non-plus the signatories to the Congregational Manifesto by asking

them: "Whether they mean that God is immanent in the sin of man; for if not then God is not immanent in all of man and his history?" Does she not think that in our virtuous and sinful determinations God "may be," as Browning said, "standing a hand-breadth off?" Or, to express it more accurately, does it not appear that in our ethical and spiritual self-determinations God is immanent as *knower and judge*, but not as *determining agent*?

To adequately reply to Mr. Charlesworth's interesting synopsis of the Hegelian philosophy is far too large an order for me at present. The Hegelian says that the moral decision is the expression of the agent's character at the moment, but the difficulty is that a moral decision is always the expression of only *one side of the character*. When Peter denied his Master he expressed the side of his character that was transiently dominant, but the best side of his character found no expression in that act. Hence, as I have said in reply to Dr. Mellone, I entirely agree with Kant that in a moral decision the true Self is not so much expressing its character as remaking or modifying its character for good or ill.

Again, Mr. Charlesworth objects to Professor James's characterisation of Hegelianism as "soft determinism." It is true that the word "determinism" does not seem the best word to express "self-determination," even when that self-determination can only take place in one determinate direction. But the Hegelian "self-determination" is an ambiguous and exceedingly misleading word. Everybody means by "self-determination" a power of determining oneself in seasons of temptation in more ways than one, and that is exactly what the Hegelian doesn't mean. But uninitiated people who read Green and other Hegelian writers put their own meaning into the word, and are quite charmed by the grand doctrine of "freedom," which inspires Hegelian compositions. It must be admitted, however, that there is a real difference between Mr. Blatchford's necessitarianism and the "divine necessity" of Hegelianism. In Hegelianism the "moral ideal" which is always present in a rational being causes the Hegelian to feel that he is not being pushed from behind to the fulfilment of his destiny, but is being summoned onward by the immanent voice of the Ideal. Hence, when he violates the claims of duty he has a *painful feeling*, which Professor Pringle-Pattison describes as "remorseful"; but, as Coleridge has well pointed out, where you know you had no possibility of acting otherwise there may be "regret," but there cannot in a rational mind consistently be "remorse." Professor Alexander, of Owens College, who was a distinguished pupil of the Oxford Hegelians, argues in his work on "Moral Order and Progress" that it is really no use for Hegelians to constantly use the word "freedom" when they have on their theory no more free option in the formation of their characters than a seed has in determining into what sort of tree it will develop. This is the view that Professor James took, and hence he called Hegelianism "soft determinism." Mr.

Charlesworth says that the essence of freedom lies in the universality of the will, and that in virtue of this universality "it can act otherwise." I really cannot grasp what this means. Does it mean that the will can choose between two equally possible alternatives? If it doesn't the word "freedom" can only signify the same as the word "spontaneity," and to talk of such a will having the power to act otherwise appears to me wholly misleading. All is necessary evolution, and the universality of the will only means that the incoming of larger ideas will naturally bring with it a different line of thought and action. Hegelianism cannot get beyond the range of divine necessity. Of open alternatives, and, therefore, of moral freedom and responsibility in the usual sense, Hegelianism knows, and can know, nothing. If we employ the word "self-determination" in the strictly Hegelian sense it seems to me that our philosophical faith must necessarily be a high and refined form of Determinism. If, on the other hand, we give to the word its ordinary meaning, as implying a choice between alternatives, Hegelianism will, I believe, necessarily be transformed, as it was in the case of Lotze, and has recently been in the case of Professor Hoerlé, into some species of spiritual Libertarianism.

CHARLES B. UPTON.

#### HEGELIANISM AND COMMON SENSE

YOUR readers must have enjoyed Mr. Jacks' amusing and forceful letter. Personally, I feel rather like the lamb in the grasp of the tiger, so far as the philosophical question is concerned. I can only be grateful to the tiger that he is so generous a beast and frolics so amiably instead of roaring with rage.

We need not spend time over names. I called Mr. Jacks' view Hegelian because he says in his second article: "From the master who has taught us that the principle which discovers contradiction is *eo ipso* the principle of reconciliation, I have learnt what I have now to offer." I concluded he meant Hegel; if I am wrong I apologise. Meanwhile we may as well keep the terms Hegelian and Common Sense for the opposing views.

I must confess I do not find much help in understanding Mr. Jacks' position, or in realising my own, from his wealth of animal imagery. He tells us that the Common Sense position is that of an ostrich with its head buried in the sand, while the Hegelian position is that of an ostrich with its head in the air, facing its pursuers. The more usual and wiser course for an ostrich would be to do neither, but simply to run away. I could conceive of a subtle meaning in the ostrich illustration, in that it is a poor sort of bird, obliged to remain on the ground, without the power of a bird to overcome difficulties by soaring into heaven. So perhaps Mr. Jacks means that Hegelian and Common Sense philosophers alike, *quæ* philosophers, are rather a poor sort of men, without the capacity of rising into that purer, higher atmosphere of poetry and religion in which the difficulties of earthly life are resolved or overcome. There is probably much truth in this, but it is a criticism that applies to both parties equally.



Then, to make the situation still more clear, Mr. Jacks describes the Common Sense position as running away from a lion and meeting a bear. Hegelianism, on the other hand, meets the lion in the mouth, and apparently knows nothing of the bear. Poor Common Sense is also held up to scorn as hunting with the hounds and running with the hare. Hegelianism is evidently, in Mr. Jacks' view, a very heroic attitude towards life. He knows so much more of it than I do that I should not dream of disputing the statement.

Why, however, it should add to its troubles in facing fearful odds by wearing a hair shirt I cannot understand. If we have to fight let us be as comfortable and as cheerful as we can. That hair-shirt illustration is very suggestive. It explains what must have often puzzled the Common Sense critics, why so many Hegelians are sometimes a little more self-conscious and irritable than they need be. If their mental skins are worried by hair shirts we may well find excuses for the attitude of some of them towards more comfortable men. Mr. Jacks himself is the most amiable and delightful of controversialists, and does not allow the existence of the hair shirt to influence him in the slightest degree in the discussion; but this could hardly be said, *e.g.*, of Dr. Mellone's reply in last week's *INQUIRER* to Professor Upton. I can only account for its tone by supposing he had put on a particularly rough hair shirt for Lent.

I am not in the least convinced by Mr. Jacks' affluence of vivid illustrations that Common Sense is cowardly, or that it is ridiculously inconsistent.

I will leave his illustrations for his arguments. A part, at any rate, of the inconsistency he ascribes to Common Sense seems to me an unintentional creation of his own. He describes the work of Common Sense as cutting the "canvas of the universe into inch squares, saying that God painted all the pretty bits, and man all those which show the colour of blood; or that God made the light and man the shadows." I never said this, nor anything like it, nor is it deducible from anything I said. Earlier in his letter he quotes a statement of mine with which, apparently, he disagrees, and which is in direct contradiction to such a silly, rose-coloured view of God. "The responsibility for the tiger and the cancer microbe, and for all such wild destructive forces rests entirely with God." This is certainly inconsistent with the theory that God painted all the pretty bits on the canvas of the universe and man all those which show the colour of blood; but it is not my inconsistency. If Mr. Jacks had said what I think he meant that Common Sense cuts the canvas of *human history* into inch squares, &c., I could recognise some sort of caricature of the position of Common Sense in the statement, but as it stands in his letter it seems to me so far removed from the belief either of Hegelianism or Common Sense as to be quite irrelevant to the discussion.

A much more serious charge of inconsistency is that in which Mr. Jacks says: "On the one hand, you refuse to allow that God is in any degree implicated in the act of Judas, because that would make Him a partner in wrong; on the other hand, you make Him wholly responsible

for—*i.e.*, directly willing and performing—all that in human life and experience of which the tiger and the microbe are symbols."

I am not sure if I understand Mr. Jacks' point, but I think he means that it is inconsistent not to condemn God for working evil to men through tigers, microbes, storms, &c., and to condemn Judas for doing the same sort of thing in another way. There seems to me a fundamental difference between God's action and that of Judas. Common Sense says Judas betrayed Jesus, not to establish the Christian Church or to glorify Christ, but because he wanted money, and chose money rather than loyalty to his master. Is there anything analogous to this in the action of God in His fixed laws by which death or life, pain or pleasure, may come to man? Has He chosen the worse of two alternatives? Does He mean to injure His creatures for His own benefit? Is there a mean, cruel, selfish motive at the back of His action? If so, it is not God, but the devil, or at best a magnificent non-natural man, who is at the source of things. Common Sense realises that the laws and facts of Nature often cause pain and loss and death to man, and that those things come to good and bad alike. It does not attempt to run away from the terror of the Universe. But it does not see in them the acts of a malevolent or selfish Deity. Trying to see things not in square inches, but in the whole, it believes that it is still possible to feel God's love amidst the pain and sorrow, and that we are not obliged to think of God as meaning harm and nothing else to us.

But in Judas it sees a man who meant harm, and who was anxious for mean personal gain. It isn't pain or death that matters, but the motive behind. It is very difficult to see all the motives behind all the laws of nature; possibly it is beyond any philosophy, however deep. But Common Sense denies that God working in nature has chosen wrong rather than right, and that He is responsible for the choice made by Judas in the same sense as He is responsible for the forces of nature. I do not, of course, mean that Judas was an isolated atom absolutely unrelated to God. I mean exactly what I said in my criticism, that "the common moral sense objects very much to admitting that God intended Judas just as he was." Does Hegelianism think that God intended Judas just as he was or not? Apparently it does, and now I come to the last point to which I will refer.

Mr. Jacks asks me if I believe that "through the ages an increasing purpose runs." Certainly I do. But I don't believe that Judas was forced or intended or led by God to betray Jesus. Judas is rather a bad illustration for Mr. Jacks' argument in this respect. If Judas had been loyal, probably the course of Christian history would have been unaltered. It is a little difficult to understand why it was worth giving him thirty pieces of silver to betray so well-known a personality. It could have been only a matter of convenience. Jesus would have been taken and crucified just the same however Judas had acted. The only difference caused by Judas was the effect upon himself.

But there are, of course, many actions of evil men in history which have had a great subsequent effect upon events. I need not particularise, but I willingly admit that wrong acts have continually hampered and retarded the progress of mankind, and I also admit that wrong acts in some men have been the opportunity for heroic acts in other men. I admit, *i.e.*, that the course of history has not been in every detail intended by God. Common Sense seems to me to deny that history is nothing but a divine drama in which villain, fool, and hero each is compelled to play a certain part, and in which he cannot even choose whether he play his part well or ill, but must play it exactly as God meant him to do. I don't know if Hegelians think this, but I am confident that Common Sense does not. Is this denial hopelessly inconsistent with a belief that "through the ages an increasing purpose runs"? The author of this line was not a great philosopher, but I should suppose he meant by "increasing purpose" not a hard, definite, absolute compulsion, but that good tends to increase and create good, while evil is, in the end, self-stultification; that in good are the seeds of life and in evil the seeds of death. God has set limits to the mischief which men choosing evil can create. They cannot permanently frustrate His intentions for the development of mankind.

The whole problem resolves itself into that old, well-worn controversy about Free-will, about which men will argue without end.

I am quite sure that Mr. Jacks is not a Determinist in any materialistic sense. I am not even sure if he is a Determinist at all, because he speaks of God only as implicated in the acts of Judas, not as entirely responsible for them.

I know that Monistic idealists view the whole question under a category which I cannot grasp and do not understand, although I have often tried. It may be that they have hold of some deeper truth than that to which ordinary men have attained. All that Common Sense can say is that it holds fast to its fundamental conviction of the freedom of moral choice and of personal responsibility to God and man, and that it will not accept any philosophy as true unless it finds room left for those convictions to remain in it unaltered in their reality however changed in form.

HENRY GOW.

A NEW edition, at 3s. 6d., of Prince Kropotkin's "Memoirs of a Revolutionary" is announced for immediate issue by Messrs. Swan Sonnenschein & Co. This cheap re-issue of a book of which it was written at the time of its first publication, that "No novel ever dreamed of could be so thrilling as the life-story of this extraordinary man," will undoubtedly receive a wide welcome, for Prince Kropotkin's book has been universally recognised as at once a most poignant piece of autobiography and a contribution of unique importance to the recent history of Russia. The volume contains a preface by Dr. Georg Brandes, and an introductory chapter by the author on the course of events since the first edition appeared.



## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

## LICENSING REFORM.

SIR,—May I trouble you for a space in your columns to reply to Mr. Herford. I did not differentiate between the Court of Probate and the Inland Revenue, as I thought your readers were well aware that probate is not granted until the duty is paid. If the executors of a publican's estate were in their accounts to take the licence as granted for one year and value the lease on the basis of ordinary trade premises, the authorities would at once return the statement for amendment, requiring the lease to be increased in value. Again, for public improvements, &c., compensation has always been paid on a different scale to unlicensed premises. In the event of exception being taken by the justices to the way the business has been carried on, the licensee has invariably had the opportunity of disposing of his premises, notwithstanding he was not permitted to continue to trade there himself. The State has never parted with any monopoly, but simply granted permission for the sale of intoxicating liquors, and taken care to charge for the same. The value of the premises as licensed premises being not due to anything the State has done, but to the labour and good management of the publican, whose property it is, as much as the business of any other trade is the property of the trader.

ROBT. J. GREGG.

81, Calton-road, Dulwich.

SIR,—As you have opened your columns to a discussion upon the Licensing Bill, I hope you will find space for a few lines from a managing director of one of the oldest—if not the oldest—of the London breweries.

There is a confusion in the minds of the public between a decrease in drunkenness and a confiscation of property.

The brewers are, and have been, the warmest advocates of temperance. It is well known that there is no connection to be traced between a reduced number of licensed houses and a decrease in drunkenness. In both Liverpool and Glasgow a reduction of houses has been followed by an increased number of convictions for drunkenness.

Norwich has four times as many licensed houses as Middlesbrough, but Middlesbrough has eight times as much drunkenness as Norwich.

The effect of the Bill introduced by Mr. Asquith would, I believe, be to increase drunkenness, for the wholesale closing of houses would be followed by a great increase in the number of clubs, which would still practically remain unlicensed public houses, under little or no supervision.

The Bill now before Parliament is a Bill of public plunder and robbery. Licensed houses have for generations been taxed, assessed, bought, and sold in the market as property. The continuity of a licence has been recognised and acted upon by the State:—

(a) In levying death duties on licensed

premises on the basis of the licence being a continuing possession.

(b) By local authorities, who proceed on the same assumption in assessments.

(c) By the business community in the market value of licences.

Edmund Burke said, "Where I cannot reform with equity, I will not reform at all."

We are told the Bishops favour this Bill. They no doubt mean well, but their action strikes me as a direct incentive to their humbler brethren to break the eighth commandment.

Let them remember "The Sabbath was made for man, and not man for the Sabbath," and that now as of old it is "Righteousness which exalteth a nation."

This Bill passed, means the liberty of the subject gone, grievous injustice inflicted, great industries ruined, and the principle of robbery instituted by the State.

Capital and labour are daily being attracted from this country to Mexico and Canada, and if this Bill is passed, thousands will turn to these countries for the security of property and result of labour which they once believed were secure and could be obtained in old England.

PERCIVAL H. GRUNDY,

Managing Director of Whitbread & Co., Ltd.

## MIDLAND CHRISTIAN UNION.

THE annual meetings were held on Monday at the Church of the Messiah, Birmingham. In the morning the business meeting took place, when the chair was taken by the retiring president, Mr. W. Byng Kenrick, and there was a good attendance of ministers and delegates. A gratifying report of the last year's work was read by the clerical honorary secretary, the Rev. A. H. Shelley. The financial statement, presented by the treasurer, Dr. Russell, pointed out that the Priestley Centenary Fund will now have to be drawn upon for the granting of aid to the subsidised congregations.

THE PRESIDENT, in moving the adoption of the report, emphasised the fact that the policy of the Union was to build up self-supporting congregations, and not simply to make perpetual doles. He also referred to the advantages of the Union as a central body to give encouragement to isolated workers and lonely congregations. Further he pointed out that in times of exceptional strain falling upon individual constituent congregations, it might be possible for the Union to come to their assistance. He regarded the work of the last year as one of great hopefulness.

THE REV. J. WORSLEY AUSTIN seconded the motion, and said they were not a strong community. Their most apparent weakness was, he thought, their lack of the spirit of unity. Their history was that they had been striving to build up individual churches here and there, but they had not sufficiently grasped the fact that to do this efficiently they must build up the Church as a whole. In the revival of interest in many of their organisations, and particularly in regard to the Midland Union, he saw a spirit which was destined to revolutionise not merely their condition in

the Midlands, but also the condition of their churches up and down the whole nation. He believed there was growing amongst them the sense that they needed the inspiration and support of a larger fellowship—the sense of building up a Liberal Church which should prove as effective and draw towards it as much support as any church in Christendom that had ever been built up on an authoritative basis.

Mr. W. Byng Kenrick was unanimously re-elected President, his great services to the Union and to the churches at large being fittingly acknowledged by the several speakers. The secretaries (Mr. E. Ellis Townley and Rev. A. H. Shelley) were also re-elected, and the honorary treasurer, Dr. Russell. At an early stage of the proceedings, an opportunity was taken to convey a message of sympathy in his illness to the Rev. J. C. Street, of Shrewsbury, whose enforced absence from the meeting was a great source of regret.

After luncheon, kindly provided for ministers and delegates at the Grand Hotel by the Church of the Messiah friends, a conference was held, when the Rev. W. Copeland Bowie, secretary of the British and Foreign Unitarian Association, ably introduced the subject of the grouping of small congregations, and an exhaustive and animated discussion followed. The consensus of opinion was decidedly in favour of the idea, though the practical difficulties in view of the traditions in favour of congregational autonomy, and the "one congregation, one pastor" belief were made much of. It was pointed out that, to work the scheme successfully, there must be a far greater and more systematic development of the lay preaching movement. The general opinion was that the conference was most helpful, and that the ideas thrown out would be of great service to the Midland churches in their work and propaganda.

After tea, there was service in the church, when the Rev. Joseph Wood preached an eloquent and forcible sermon on the high calling of the Liberal Churches, and the responsibility which was thus laid upon them. This heart-stirring and searching utterance formed a fitting climax to a series of hopeful and successful meetings.

The Yorkshire Unitarian Union announces special services and collections in the Churches on Sunday, March 22, and during the ten days of which that Sunday is the centre, a visitation, with services and conferences, conducted by the Rev. Joseph Wood, President of the National Conference. On Tuesday, March 17, Mr. Wood is to be at Huddersfield, and on the following days at Pudsey, {Bradford (Broadway-avenue), Scarborough, Bradford (Chapel-lane); then on the Sunday he is to preach in the morning at Mill Hill Chapel, Leeds, and in the evening at Upper Chapel, Sheffield. The following days he is to be at Sheffield (Upperthorpe), Rotherham, and Hull, and on Thursday, March 26, there is a Conference at Priestley Hall, Leeds, with the Rev. C. Hargrove in the chair, and speeches by the Revs. Joseph Wood, E. Ceredig Jones, and John Ellis, Mr. John Harrison, and Mr. J. T. Dodgson.



# MANCHESTER DOMESTIC MISSION. ANNUAL MEETING.

THE annual meeting of the Manchester Domestic Mission was held on Monday, at the Dunham-road Schoolroom, Altrincham. Prior to the meeting the ladies of the congregation dispensed tea and coffee. The change from the Lord Mayor's Parlour, where the meeting has been held for many years, to one of our own schools, gave to it a more homely feeling. There was time to transact business in a leisurely way, and no fear of overstaying our invitation. Moreover, there were no severe-looking officials standing around, and every way the meeting was more pleasant and stimulating. The audience was large enough to give the handsome schoolroom a comfortable appearance, although at times speakers felt the contrast between the scenes in which the missionaries labour and here, where the story of their labours was being told. But any incongruity there may have been applied only to externals. The audience was not only sympathetic, but it was quick to appreciate all the testimonies to the heroism of the poor, and "the good thing they make of life under conditions which would break us down," as Miss Ashton phrased it; and it was good to hear that Altrincham was to the fore all the year round in its help of the missionaries. One presence the meeting lacked, and that all missed at once—the revered president of many years, the Rev. S. Alfred Steinthal, could not be there. There was a touching greeting from him as preface to the annual report, and his spirit and example served to point the moral of many of the speeches. But the annual meeting is not the same without Mr. Steinthal, and he was re-elected President in the earnest hope that he would be able to be present next year.

The annual report, which was circulated before the meeting, contained a full and detailed account of the work at the two Missions. Willert Street, which is just entering on its seventy-fifth year, is fuller of life than ever. The average of attendances on the Sunday amounts to nearly 600; and besides that, there are distinctly devotional agencies like the Guild and week evening service during the week. Recreative, educational, and temperance work is also well sustained, and it is very gratifying to see how much is done for the children and mothers in the best way of all—the helping of them to times of rest and quiet at the Holiday Home and similar places. So much work is there being done of all kinds that one might fear for the original ideal of a "Home Mission" were it not that the report in every line breathes the spirit of work in the homes as the spring of all the success in school and chapel. It is in the homes that Mr. Bishop wins the hearts of his large parish, and then they are willing to follow him in all the agencies he projects or leads.

Renshaw Street, the other Mission, is a little the younger of the two, but it is equally vigorous. Its numbers do not loom so large, the school registering 313 against 527 at Willert Street; but its institutions are, if possible, even more numerous and varied. Here again there is the same healthy interest in the physical well-being of the different sections in

school and parish, games and holidays, treats, parties and excursions, clubs and play hours, classes and societies being so numerous that surely every possible taste must be met. Again, however, it is equally clear that Mr. Timmis knows that the home is the secret of his power and hold, and that he cultivates the home confidence as the foundation of his work.

One other thing the reports make clear. That is, that the Mission is getting the services of an unpaid curate at each centre in the devoted labours of Mrs. Timmis and Miss Bishop. The Missions would lose much of their gracious healing influence were it not for the untiring labours of these two ladies.

Mr. A. E. PATERSON, who presided, moved the adoption of the report and balance sheet. He paid a tribute to the splendid work of the missionaries, and pointed out the unsatisfactory state of the finances. The Mission required a larger income to defray the necessary expenses, and provide certain improvements and enlargements.

Miss ASHTON seconded the motion (we quote the *Manchester Guardian* report). The work, she said, went right home to the people and brought to them that cordial fellowship and brothership which did so much to knit the various classes together in our big cities. The Mission appealed to all who knew the crying need of hand-to-hand fellowship and help. She was glad to find that so many of their churches made special efforts to support the Mission. Mr. Alderman Fildes and his committee were doing all they could to improve the conditions of housing of the people, and with that improvement in housing would come improvement in health and in the possibilities of a better and broader life for those who were not fortunately placed in this world's affairs. The work that the Mission could do in that direction was illimitable. In these days, for example, when we heard so much about infantile mortality, they knew how much house-to-house visitation could do to encourage mothers and show them better ways of bringing up little children. It was not always that they did not know these things, but simply, sometimes, that they had not the means to do better. Whenever she worked among the poor she was more and more impressed with the wonderful ability which went with that poverty to make the best of their very poor surroundings. The bravery which went with the lives that they lived and the persistence that pulled them through difficulties that most of those present could not face was proof that the poor could teach their more fortunate fellows quite as much as they could be taught, and that it was not all giving on one side; it was receiving from their poorer friends at the same time. In helping the lame they were helping the nation, and that was the work the Mission was doing. Miss Ashton spoke of the work done by the Rev. S. A. Steinthal in connection with the Domestic Mission, and regretted that he could not be present. She hoped, she said, that the younger generation would put into the work of the Mission something of the energy and strength that Mr. Steinthal had shown in it for so many years.

Mr. Alderman FILDERS said the keynote running through the whole of the report was that of personal service, without which money could do little. Knowing as he did the squalor of portions of the city, the narrow streets and alleys—which were the only playgrounds of the children—with a public-house at every other corner, the help that such a society as that gave to the authorities was very valuable. He pressed upon the meeting the important work undertaken by the Civic League of Help, one of the principal objects of which was to find out those deserving of help, but who kept themselves in the background. Another object of that organisation was to lessen the overlapping which was so terribly prevalent in the philanthropic work of the city. There was given in charity in Manchester some £84,000 a year. He found in Hulme alone, in a very small area, 25 charities, all giving one over the other, with not one of them knowing what the other was doing. They were going to try to stop that.

The Revs. W. J. Bishop and A. W. Timmis spoke of the work carried on by them at the Missions in Willert-street and Renshaw-street, and other speakers included Mr. Hugh Herford, the Rev. Dendy Agate, Mr. P. Oliver, Mr. G. H. Leigh, and the Rev. G. Payne.

## LONDON SUNDAY SCHOOL SOCIETY.

THE annual meeting was held in the Council Room at Essex Hall on Saturday evening, March 7, and attended by about sixty teachers.

Mr. ION PRITCHARD, the President, took the chair, and, after an opening hymn, being also treasurer, presented the accounts. For the Southend Holiday Home account there was an unusual balance of £14 5s. 4d. in hand, but this was required to meet an exceptional need in the cost of remaking the road.

Miss PEARSON presented the account of the Country Holiday Fund, from which last year 236 scholars benefitted at a cost of £88. There was a balance of £41 in hand for the coming season.

Mr. R. A. WOODING, hon. secretary, read the report, which stated that eleven schools had been visited by members of committee during the year, and there was a record of good work done. In nine of these eleven schools there was a Band of Hope. At the Southend Home 121 guests had been received, on an average for a week each. The Home had been repainted and decorated, the cost being covered by extra donations of over £31. The regular meetings of the Society were duly chronicled.

The PRESIDENT, in moving the adoption of the report and accounts, remarked on the special points of interest, and especially commended the choir competitions. It was interesting to note how the banner was going the round of the schools. He spoke with approval of the new method adopted for the Country Holiday Fund, by which each school found and inspected its own homes and received a grant of 7s. 6d. per child. He hoped this year more schools would take advantage of the fund.

The Rev. F. SUMMERS urged a return to



the old method of the Holiday Fund, as such a school as his could not share the benefit of the new plan. He also suggested, in addition to the choir competitions, a still more popular concert to be given by the schools all together, on a much larger scale.

Miss PRITCHARD, who moved the election of the officers and committee, supported the new method for the Country Holiday Fund. Where they could do such citizen work with others, it was better, she held, to do so. The Rev. H. Rawlings was elected President for the ensuing year. The election of committee and officers completed the business.

Mrs. PAGE HOPPS then read a paper on "The Mission and Message of the Sunday School Teacher." The teacher, she said, quoting Skeat's Etymological Dictionary, was one who was set to impart knowledge and to show how to do. Those were two departments, concerned with knowing and doing. The first they might take to represent the object of the day-school teacher, the second that of the Sunday-school teacher. His province was to persuade, to show how to do. That was properly his mission. The Sunday-school teacher should concentrate on conduct, and be an inspirer. His aim should be to waken in the scholar's mind a feeling of seriousness and the sense of dependence, and the need for guidance as a pilgrim in the right way. (And she quoted the motto of her husband's "Little Wicket Gate of Life.") The teacher, as guide and inspirer, must set forth the ideal and encourage the love of a simple, beautiful, useful life. It was difficult to get the young interested in abstract ideas. It must be done with the help of concrete instances. The life of Napoleon, for instance, would furnish lessons of the evil of a false ambition and remorseless selfishness, while such a life as that of Florence Nightingale would be a perfect contrast, with its lessons of beautiful unselfishness and beneficence. In such teaching from biography dates and details were unimportant; they should concentrate on the moral and spiritual character and the essential value of the life. Teachers, she noted, were too often too much engaged in giving information, or even entertainment, to the neglect of their true mission as guides and inspirers. As to the teacher's message, it related to the whole of life—to the body, its cleanliness, health, right use, for a consecrated life; to the home and school life; to what was due to others and becoming in oneself; to the larger arena of the world, to participation in its work, to social duties and ideals, and preparation for useful service in a noble citizenship; and all this leading to the greatest of all—the falling in with the Power and Purpose, which we call God. That was supremely the subject-matter of religion—all linked with the thought of God, whose we are. For this it was not scholarship or cleverness that was needed, but clear outlook and deep sympathy. The idea of duty must be enforced, stern indeed, but the forerunner of true happiness. That was the foremost message for the day in a pleasure-loving generation. The age needed to be braced up to the sense of duty in the spirit of Wordsworth's noble ode:

"Stern Law-giver! Yet thou dost wear  
The Godhead's most benignant grace;  
Nor know we anything so fair  
As is the smile upon thy face:  
Flowers laugh before thee on their beds,  
And fragrance in thy footing treads;  
Thou dost preserve the stars from  
wrong;  
And the most ancient heavens, through  
thee, are fresh and strong."

The Rev. R. P. FARLEY, who opened the discussion, said that he was not satisfied with Skeat's definition as quoted in the paper, for the duty of the teacher was not merely to impart information, but much more—to teach the children how to learn. The learning was only begun at school, and he reminded them of Michael Angelo, at ninety-four, "still learning." It was the day-school teacher's function also to build up character.

In the course of the discussion Miss PRITCHARD said that the mission of the Sunday-school teacher was to redress the balance in the children's minds. It was no use simply piling up knowledge, or drawing on the emotions; the whole of life must be considered. The thought of the Divine in all things must be impressed upon them, and the necessity of duty. They should drive home the one thought that there can be no cause without effect, that nothing happens without results; that would help the children to keep straight, to live more purely, to understand the impartiality of justice and truth, and the love of the Almighty. It was all in that one thought; and if it were properly given to the children and illustrated, it would be an immense help.

Mrs. Page Hopps was warmly thanked for her paper.

## NEWS FROM THE CHURCHES.

**Ainsworth (Appointment).**—The Rev. Ottwell Binns has accepted a unanimous invitation to the pastorate of this church, in succession to the Rev. Matthew R. Scott, now of Southport.

**Ashton-under-Lyne.**—The tenth anniversary of the congregation, and the first celebrated in the new church, was held on Sunday, March 8, when special sermons were preached by the Rev. F. K. Freeston, of Essex Church. The subjects in the morning and evening were "The Holy Catholic Church," and "The Communion of Saints"; in the afternoon "Yea and Nay." Large congregations were present, the building being well filled in the evening.

**Bradford.**—On Shrove Tuesday the annual tea party in connection with Chapel-lane Chapel was held, at which about 130 persons were present. At the evening meeting there were about 160 present. The Rev. E. Ceredig Jones took the chair, and Mrs. Crompton, of Rivington, gave a most inspiring address on the duty of high and noble thinking. Her remarks were specially addressed to the children, and were much appreciated by young and old alike. The Rev. W. Rosling (West Bowling), Messrs. Lewis Badland and John Hargreaves (wardens), and Mr. W. Thirkhill also gave short addresses. The chairman, in a reminiscent vein, referred to the fact that the first Shrove-tide Chapel-lane tea party took place in the year 1842, and was held in the minister's vestry.

**Colyton.**—On Wednesday, Feb. 26, a service was held in George's Meeting for the induction of Mr. W. B. Matthews, of Bridport, as minister. The service was conducted by the Rev. A. Sutcliffe, of Crewkerne, and the sermon preached by the Rev. Rudolf Davis, of Gloucester. A welcome meeting was afterwards held, at which Mr. T. A. Colfox, President of the Western Union, took the chair, offering a cordial welcome to Mr. and Mrs. Matthews. In

this the Revs. W. Agar and W. L. Tucker and Miss Stewart joined, after which Mr. Matthews responded. A presentation of a handsome chiffohnier was then made to Mr. D. Richards on behalf of the congregation, for his great help during the two and a half years when they were without a minister.

**Leeds: Holbeck.**—The annual prize distribution party of the Sunday-school was held on Saturday, February 29. Nearly 300 scholars and others sat down to tea. Mr. F. Wilkinson presided over the meeting which followed, when nearly 400 friends were present. In a few appropriate remarks, the chairman introduced Miss Brown, who delivered a charming address to the scholars, on "Aim well, aim high," and presented the prizes. An excellent report of the work of the school for the past year was read by the secretary, Mr. H. Kitchen, and the minister, Rev. W. R. Shanks, proposed a vote of thanks to the superintendents and other officers, which was heartily carried.

**London: Peckham.**—On Sunday evening, in the Avondale-road Church, Mr. Delta Evans gave the second of a series of discourses on "Some of the World's Great Teachers." The subject was "Confucius, the Sage of China," and a most interesting address was listened to by a congregation which included a good proportion of strangers. These addresses are to be continued on the remaining Sundays in March.

**London: Women's Social Club.**—A largely attended meeting of the Women's Social Club was held at Essex Hall on Monday evening. The members and their guests were received by Mrs. F. K. Freeston, the newly-appointed president of the club, and the hall, which was decorated with palms and flowers, looked very bright and attractive. Refreshments were provided during the evening. An excellent programme of music arranged by Mrs. Sargent gave great pleasure to all who were present. The annual report of the club has recently been issued; it bears witness to the useful part played by the club in London. Any lady desirous of obtaining information about the club may obtain a copy of the report on making application to the hon. secretary, Miss Florence Lawford, 4, Wexford-road, Wandsworth-common, S.W.

**Scarborough (Resignation).**—The Rev. Ottwell Binns has resigned the pulpit of the Westborough Church, which he has held since 1901, having accepted an invitation to Ainsworth.

## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, March 15.

### LONDON.

Acton, Creffield-road, 11 and 7, Rev. ARTHUR HURN.  
Bermondsey, Fort-road, 7, Rev. JESSE HIPPERSON.  
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. GEORGE CARTER.  
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. Dr. CRESSEY.  
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.  
Deptford, Church-street, 11.15 and 6.30, Rev. A. J. MARCHANT.  
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. F. K. FREESTON.  
Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. H. WOODS PERRIS.

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with confidence to the youngest child.  
In paper packets and tin boxes—  
various sizes.

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Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. H. RAWLINGS, M.A.; 7, Rev. FELIX TAYLOR, B.A.  
Hampstead, Rossllyn-hill Chapel, 11.15, Rev. H. Gow, B.A.; 6.30, Rev. GORDON COOPER, B.A.  
Highgate Hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.  
Ilford, Assembly Rooms, Broadway, 7, Mr. R. W. PETTINGER.  
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.  
Kentish Town, Clarence-road, N.W., 11.15 and 7, Rev. F. HANKINSON.  
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.  
Lewisham, Unitarian Christian Church, High-street, 11, Rev. W. W. C. POPE; 7, Rev. W. G. TARRANT, B.A.  
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.  
Mansford-street Church and Mission, Bethnal Green, 7, Rev. HENRY GOW, B.A.  
Peckham, Avondale-road, 11, Rev. J. HIPPERSON; 6.30, Mr. D. DELTA EVANS.  
Plumstead, Common-road Unitarian Church, 11 and 6.30, Rev. L. JENKINS JONES.  
Richmond, Free Church, Ormond-road, 11.15, Rev. FELIX TAYLOR, B.A.; 7, Rev. W. W. C. POPE.  
Stepney Green, College Chapel, 11, Mr. W. R. MARSHALL; 7, Mr. EDWARD CAPLETON.  
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.  
Stratford Unitarian Church, 11, Mr. J. C. PAIN; 6.30, Mr. E. C. HIGGINS.  
Sydenham School of Art, Venner-road, 7, Rev. G. CRITCHLEY, B.A.  
Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT, B.A.; 7, Rev. H. RAWLINGS, M.A.  
Wimbledon, Smaller Worple Hall, 7, Rev. D. BALSILLIE.  
Wood Green, Unity Church, 11, Rev. Dr. MUMERY.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Mr. D. ROBERTSON DAVIES.  
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. M. McDOWELL.  
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.  
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.  
BRIGHTON, Free Christian Church, New-road, North-street, 11, Rev. PRIESTLEY PRIME; 7, Mr. J. LAWSON DODD.  
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. A. SMITH.  
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.  
DUBLIN, Stephen's Green West, 12, Rev. G. H. VANCE, B.D.  
GUILDFORD, Ward-street Church, North-street, 11, "A Living Sacrifice"; 6.30, "The Kingship of Christ." Mr. GEORGE WARD.  
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
LEEDS, Mill Hill, 10.45, Rev. HERBERT McLACHLAN, M.A., B.D.; 6.30, Rev. JOHN ELLIS.  
LEICESTER, Free Christian Church, 11 and 6.30, Rev. GERTRUD VON PETZOLD.  
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.  
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
LIVERPOOL, Ullet-road, Sefton Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.  
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. ERNEST PARRY.  
NEWPORT, Isle of Wight, 11 and 6.30, Rev. H. M. LIVEN.  
OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.  
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.  
PORTSMOUTH, St. Thomas-street, 11 and 6.45, Mr. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. RODGER SMYTH.  
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. F. T. REED.  
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.  
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.  
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11.  
WEST KIRBY, Tynwald Hall, opposite Station, 11 and 6.30, Rev. H. W. HAWKES.

#### SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

#### SILVER WEDDING.

ALLEN—NOEL.—March 14, 1883, at the Free Christian Church, Clarence-road, Kentish Town, by the Rev. James Pantom Ham, Frederic Allen, to Annie Elizabeth, only daughter of William Noel, both of Kentish Town.

#### DEATHS.

CARTER.—On March 1, at Newfields, Billingshurst, Ellen Carter, widow of the late William Evershed Carter, in her 73rd year.  
HAYNES.—On February 25, at Vinter's-road, Maidstone, Henrietta Treacher, wife of William Haynes, aged 72 years.  
PEGLER.—On March 2, Marion Cassells Marr, beloved wife of the Rev. G. Pegler, B.A., of Newcastle-under-Lyne.

#### Schools, etc.

CHANNING HOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians Healthysituation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

WILLASTON SCHOOL, NANTWICH.—The next Entrance Examination will be held at the School on March 31 For particulars of admission on the Foundation. apply to the HEADMASTER.

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Meadowcroft, North Finchley,  
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#### MANSFORD STREET CHURCH AND MISSION.

The ANNUAL MEETING of friends and subscribers will take place on Tuesday evening, March 17, at the

Rossllyn Hill Chapel Room, Hampstead.  
Tea and Coffee, 7.30 p.m.

The Chair will be taken at 8.0 by the Rev. J. ESTLIN CARPENTER, M.A., Litt.D.

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## UNITARIAN FREE CHURCH, NORTH SHORE, BLACKPOOL.

THE congregation of the above church are very wishful that the 25th anniversary of the opening of the present building—which will be celebrated in October of this year—shall see the liquidation of the debt of £300 still remaining.

To enable us to accomplish this, we earnestly appeal for help to the larger Unitarian public. We appeal specially to those who find our services a convenience, and we trust a source of pleasure and of profit, during their visits here.

That we do not ask help from others without having endeavoured to help ourselves, will be evident when we state that—though our congregation is small and is constantly suffering loss from the frequent changes that take place in Blackpool—we have been entirely self-supporting for a long period, and have during the last few years reduced a debt of £1,967 to the sum mentioned, viz. £300. The many efforts that have led to this result have, however, so taxed our very limited resources, that we feel that if we are to be free from debt, and so be enabled to devote our energies to the higher interests of our church, we must make a last appeal to the generosity of a larger circle. We may add that the "British and Foreign Unitarian Association," after making careful inquiries, generously subscribed to our former effort, and will give us a further £20, when we come within that sum of the amount required to free us from debt. We therefore hope that friends will be good enough to assist us, and so save us from having to devote a portion of our small income to paying interest on borrowed money.

Towards the effort to raise the £300 named, the following donations have been received:—

	£	s.	d.
Mrs. and Miss Geo. Holt, Liverpool	25	0	0
Holbrook Gaskell, Esq., J.P., Liverpool	20	0	0
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Donations will be gratefully received by Rev. ROBERT MCGEE, Minister, 37, Reads Avenue, Blackpool, and Mr. J. H. WOOD, Treasurer, Rottingdean, Whitegate Drive, Blackpool.

The Silver Anniversary Services will be conducted by the Rev. W. Copeland Bowie on Sunday, Oct. 25.

**LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.**—ANNUAL MEETING will be held on Saturday, March 14, at the Ancient Chapel Meeting Room. The President, Rev. J. COLLINS ODGERS, will take the Chair at 4 p.m. Tea at 3.30. The Missionaries at Bootle, Crewe, Hamilton-road, St. Helens, Garston, and West Kirby will speak.

Simultaneous Collections, in support of the work of the Association, will be held next day, Sunday, March 15, at all the Churches in the District.

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CHARLES ROPER, President of the  
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**BRITISH AND FOREIGN UNITARIAN ASSOCIATION.**—A Meeting of the Council will be held at Essex Hall, Essex-street, Strand, London, on Tuesday, March 31, 1908. The Chair will be taken by the President, Sir William B. Bowring, Bart., at four o'clock. Any Notices of Motion by members of the Council should reach the office on or before Saturday, March 21. Nominations for the Council and the Executive Committee for election at the Annual Meeting, on June 10, should reach me at Essex Hall, not later than March 31.

W. COPELAND BOWIE, Secretary.

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